



# CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

The Holy Spirit in Acts and the Epistles

**EVERETT F. HARRISON**

From Wesley to Graham

**J. C. POLLOCK**

John Dewey and the American Spirit

**CECIL DE BOER**

Christian Responsibility in Education

**THE EDITOR**

Incense and Salt

**CHRISTINE FLEMING HEFFNER**

Operation Phenomenal

**LIONEL A. HUNT**

EDITORIAL:

"Published in Grand Rapids"

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# THE HOLY SPIRIT

## in Acts and the Epistles

EVERETT F. HARRISON

Only once, for a period of ten days, have the followers of Christ ever been found in a state of waiting. The Lord himself was no longer physically present to teach his own, and the promised Spirit had not yet come. But as soon as the Spirit came that company was galvanized into purposeful activity. They were launched upon a witness which turned the world upside down.

### THE GREATER WORKS

Evidently Jesus had selected his words with care when he told his chosen band in the Upper Room that it was expedient for them that he go away. If he did not go, he asserted, the Spirit would not come. His followers might well ask what could possibly be more to their advantage than the continued bodily presence of their Lord and Master? Yet now in one almost unbelievable day they had lived to experience the fulfillment of Jesus' statement. The Spirit had come and with his coming the greater works had begun to unfold. A harvest of souls larger than Jesus had garnered through three long wearisome years of labor had been gathered in during this single day of Pentecostal blessing.

We need have no doubt about the accuracy of Luke's report of that eventful day. Who would dare to claim for the preaching of the apostles a greater measure of success than had attended the efforts of the Lord Jesus? But this very success, even though it is attributed to the Spirit, creates a problem. Granted that Jesus had predicted this new era of power and achievement; yet its very realization seems to compromise his own uniqueness as the Mediator, the Founder of the Church, the supreme Lord. Is not the Spirit more potent than he? Do not the Spirit's accomplishments outshine those of the Saviour?

All this is true in appearance only. Actually if the

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Son of God had not offered himself for the sins of men and if the Father had not raised him from the dead, there would have been no demonstration of the Spirit's power at Pentecost. Further, the supreme authority of the Son is safeguarded in the very fact that he sent the Spirit. The economy of the Spirit is his own continuing work. The testimony of the Spirit is what the Spirit hears from the risen Christ (John 16:13,14). The Lord Jesus is the one who baptizes with the Spirit. The mighty deeds wrought through apostolic hands by the Spirit are equally attributable to the living Christ (Rom. 15:18,19). The gifts which the Spirit so freely bestows upon the Church are traced ultimately to the beneficence of the risen Lord (Eph. 4:8 ff). At no time does the Spirit act in independence of the exalted Son of God.

In view of the importance attached by Jesus to the coming of the Spirit in his teaching of the twelve and in view of the personal participation by these men in the experience of being filled and emboldened by the Spirit, it is not surprising that they attributed their decisions, their actions and the fruitfulness of their labors to the Spirit's guidance and control. Later generations of believers could talk about the doctrine of the Spirit. These men knew rather the fact of the Spirit's presence and power in their lives.

### THE SPIRIT'S FLAME

The early Church was characterized by a limited emphasis on organization. We read of apostles and elders and deacons, to be sure, but the real guarantee of order, the real authority in discipline, the real ability in the ministering of the Word lay with the Spirit. Ananias and Sapphira learned that it could be fatal to try to deceive Him. Peter learned that he could safely move in company which his traditions and inclinations forbade as long as he was sure that the Spirit was sending him. Faced with the same prejudice against Gentiles which Peter originally had, the church at Jerusalem came to the point of acknowledging that these aliens from the commonwealth of Israel were to be admitted to Christian fellowship without any burden of law observance. It freely acknowledged that its decision was prompted by the Spirit of God (Acts 15:28). Indeed, it could scarcely have acted

otherwise, seeing that the Spirit had already pointed in this direction by coming upon Gentiles as Peter preached to them (Acts 15:8). Another prominent congregation, the Gentile church at Antioch, itself the product of missionary labors, was constrained by the Spirit to thrust forth its most valued leaders to bear the message to more remote places (Acts 13:2).

This apostolic Church is the Church we forget. We remember that it was missionary, and we try to be. We recall that it preached the Word, and we admonish one another to sound forth the Gospel in no uncertain terms. But somehow the wheels drag heavily. We are burdened with our efforts. We delight in motion even when we cannot honestly call it progress. Men of like passions with ourselves made up the apostolic Church. They were guilty of disharmony at times. They made mistakes. But their crowning credential is that they lived and labored under the consciousness of the authority of the Holy Spirit. Unless the Church in our time can recapture this basic attitude, it cannot successfully minister in the present world crisis.

It is characteristic of the allusions to the Spirit in the book of Acts that they are part of the life situation of the early Church. They are not items of formal instruction about the Spirit. For these we must turn to the Epistles. The extensive data cannot easily be subsumed under a few heads, but we propose to examine the teaching in terms of the Spirit's relation to Scripture, to Christ, and to the saints.

### SPIRIT AND SCRIPTURE

We learn that no part of Scripture can be explained, from the standpoint of its initiation, as a human production. Rather, men spoke from God as they were borne along by the Spirit (II Pet. 1:20,21). Consequently it is impossible to hold that the Bible is a humanly produced work which God subsequently endorsed. It is his Word because of the Spirit's activity in prompting and controlling the human writers. From a companion passage (I Pet. 1:10-12) we learn that some things given to the Old Testament prophets were so far beyond their own understanding that they required special illumination in order to comprehend the temporal aspect of their prophecies concerning the redemptive work of the Messiah.

The Word is not only a treasure house of divine information but an arsenal for the use of the Christian soldier. The weapons of our warfare are spiritual. In particular the Word of God is the sword of the Spirit (Eph. 6:17). It cuts deeply into heart and conscience. It overcomes the evil one.

If the Spirit has truly authored the written Word, that to which our Lord appealed whether in the midst of temptation or argument or calm instruction, how unthinkable it is for the Christian to depreciate that

Word by alleging that there is a guidance and authority of the Spirit which transcends the Word and sets one free from the trammels of the ancient and static oracles. When Paul draws his contrast between the letter which kills and the Spirit which gives life (II Cor. 3:6; Rom. 7:6), he has no intention of providing justification for this modern fancy. He is simply contrasting the economy of the Spirit, the Gospel dispensation, with the legal economy, the Mosaic dispensation.

### THE LORD AND THE SPIRIT

As we turn to consider the relation between the Spirit and Christ, it is well to note at the outset that here too a wrongheaded criticism has misrepresented the true state of affairs. Paul's emphasis on Christ as Spirit (I Cor. 15:45 and possibly II Cor. 3:17) has been construed as contradicting the idea of a bodily resurrection (an ironical twist to a passage embedded in the great resurrection chapter) or as an indication that for Paul the earthly Jesus of history mattered little; what is crucial is one's perception of him in his present spiritual existence. The antithesis is sometimes put in this form: Jesus the man versus Christ the Spirit. In the hands of criticism this operates to impart to the figure of Christ a mystical vagueness. But when Paul linked the Spirit to Jesus, the actual result was not the etherealizing of Jesus into the Christ but rather the sharpening of the personality and historicity of the Spirit. Paul was already committed to the indispensability of the historic Jesus for Christian faith (I Cor. 11:1).

A typical representation is that which the apostle gives in Galatians 4:4-6. God sent his Son to redeem; then into the hearts of those who received the Son he sent the Spirit of his Son, the same Spirit who rested upon him in the days of his flesh and who has now come to glorify him. How could this Spirit, in the fulfilling of such a function, divert attention from the historic Jesus, the One who sent him to realize in his followers the lively image of his character and to recall to them his words and deeds and to guide them into his truth?

Doubtless the title Spirit of Christ is intended not only to glance back to the earthly life of Jesus but also to emphasize that it is only by means of the Spirit that Jesus, exalted to the right hand of the Father, can come to dwell in the hearts of his people.

### THE SPIRIT AND THE SAINTS

By far the richest teaching of the Epistles on the Spirit concerns his relation to the saints. Here the gamut runs from conversion to consummation. Every phase of the believer's life is under the gracious and compelling influence of the Paraclete. Christian life in terms of the teaching of the Epistles simply could

not exist apart from his enablement. He is, in fact, the bringer of life (Rom. 8:2,6,10).

### THE SPIRIT A GIFT

Because of our familiarity with the truth that every believer has the Spirit (Rom. 8:9), we are in danger of overlooking the truth that he is ours by virtue of a divine gift. Christ was given once; the Spirit is given every time a heart is opened to the incoming of Christ. God's gifts are not repented of. The Spirit's dwelling is permanent. Yet one would not know it to judge from our prayers and our hymnology. Ever and again we implore the Spirit to come. Such a prayer would seem to be a confession that we have not rightly cultivated his presence, that we are still in measure strangers to the communion of the Spirit.

Broadly stated, the Spirit is given to us for the development of the potential of our new life in Christ Jesus. He is ever the Servant of our blessed Lord even as Christ took the place of the Servant in relation to the Father during the days of his flesh. In sanctification the order is not, as in salvation, Christ, then the Spirit, but the reverse. We are to be strengthened by the Spirit in the inner man for the fullest measure of the realization of Christ who dwells in our hearts (Eph. 3:16,17). The goal is the new man in Christ which is being formed within us (Gal. 4:19).

The truth is in order to goodness. A part of the Spirit's work is to lead the people of God into the truth, disclosing the deep things of God to them, that they may become "spiritual," which Paul defines in terms of possessing the mind of Christ (I Cor. 2:16). From the plight of the Corinthians we learn that the very truths of the Word which are needed to build us up can be kept from us by such things as divisions and strife, which belong to the old life but are out of place in the new. From the Spirit we must "learn Christ," discovering what is alien to him as well as what is in harmony with his will.

### THE SPIRIT AND THE FLESH

One can hardly consider sanctification without some attention to the recurring title, the Holy Spirit. Almost nonexistent in the Old Testament, it appears occasionally in the Gospels, profusely in the Acts (over 40 times) and moderately in the Epistles (approximately 25 times). But when we look for a connection between the use of this title and the situation in which it is employed, it is seldom apparent in the Gospels (perhaps Luke 1:35 is the only instance). In the Acts the title is almost conventional, although 5:3 may be an exception. In the Epistles, however, the title seems to be deliberately chosen at times to reinforce the demand for inner conformity to his holy presence (I Cor. 6:19; Eph. 4:30; I Thess. 4:8).

Paul is fond of putting the Spirit in sharp antithesis

to the flesh. If the flesh (which includes mental attitudes as well as bodily appetites) is powerless to please God in a man's unconverted state it is equally true that the flesh which lingers in the believer cannot please God. The only hope for overcoming the pull of the flesh lies in hearty submission to the Spirit (Rom. 8:4; Gal. 5:16).

### PRESENCE AND FULLNESS

In the Epistles, as in the Acts, a distinction is recognized between the presence of the Spirit and his fullness. In salvation, the believer is the passive recipient of the Spirit, who comes in as the divine seal of the transaction. But in attaining the fullness of the Spirit, the will of the child of God is active. We are commanded to have such fullness (Eph. 5:18). That this is no esoteric experience is evident. The command is addressed to all—wives, husbands, children, slaves, all whose peculiar obligations are sketched in the ensuing verses. Surely the implication is that even the homely demands laid upon them cannot be fulfilled apart from the Spirit's fullest enablement. But this fullness of the Spirit is not linked to the realization of somber duty alone. It is more immediately seen as working out in terms of joyfulness and thanksgiving, so that obligations may be addressed with a light heart (Eph. 5:19,20).

Logically the fullness of the Spirit is closely connected with the fruit of the Spirit (Gal. 5:22,23), even though, in the immediate context, Paul prefers such terms as being led of the Spirit and walking in the Spirit. He distinguishes these states from simply living in the Spirit (Gal. 5:25). Some believers in our day, as in the apostolic age, are enamored of the spectacular gifts of the Spirit such as speaking in tongues. Even if these should be sought and cultivated, it is well to remember that the apostle points to the fruit of the Spirit (which does not include the spectacular gifts) as the more excellent way. Unless the fruit of the Spirit is present, the power of the Spirit does not result in edification. Love has the pre-eminence in building up the saints.

This leads to the observation that the same Spirit who joins the individual believer to Christ unites the saints to one another. The term *body of Christ* is highly significant. Just as man is constituted of body and spirit, so the church is more than a mass of individuals viewed as a whole. It becomes a living organism because of the Spirit who indwells it.

Delicate indeed is the task of the Spirit. In the Word which he has inspired he must speak of himself. But he does so with consummate modesty. He gives himself no name. His titles are scarcely distinctive, for God is Spirit and God is holy. As the Spirit of God or the Spirit of Christ, he places himself in apparent dependency upon (*Continued on page 24*)



# From Wesley to Graham

J. C. POLLOCK

A criticism in Britain at the time of the Billy Graham Crusades suggested that such efforts were outside the stream of national religious development and therefore suspect. This view takes no account of history. For over two hundred years, since large populations first arose, mass evangelism has played a leading part in the growth of Christianity in the British Isles.

## A VENERABLE TRADITION

The memory of John Wesley and George Whitefield is now held in high honor. Their names, Wesley's especially, have that aura of respectability which is given to the prophets of the past and which was accorded to neither during his lifetime by national religious leaders.

Both men—Whitefield following somewhat gingerly at first in Wesley's footsteps—addressed vast crowds in the only large auditoriums available, the open air. For preaching in unconsecrated buildings or in the open and for making mass appeals for decision they were berated by their contemporaries. A new class, however, a proletariat, had been created in Britain by the Industrial Revolution, and organized religion had passed it by. The two evangelists, working for the greater part independently and at times in doctrinal conflict, brought to this new class the knowledge of the holiness and love of God. They went fearlessly among rough and almost savage miners and sought out the factory and mill workers while also, like the Lollards before them, preaching at the market crosses of great country towns. The "classes" they founded and the congregations they built up brought a new awareness of Christ to many of every level, Whitefield especially reaching the aristocracy.

But it was the proletariat who most felt the power of Wesley and Whitefield. Without the two evangelists and their followers those exploited myriads, unleavened by the Gospel of Christ, might have exploded in a revolution more terrible than that of France. And

J. C. Pollock, Editor of the Anglican quarterly *The Churchman*, is Rector of Horsington, Somerset, England. Author of several books, his most recent work, *The Road to Glory*, the story of Havelock of Lucknow, the distinguished Christian general, is scheduled for publication this year.

this was recognized, once the passing of time permitted the building of the sepulchres of persecuted prophets.

## GENERATIONS OF SILENCE

After Wesley's death in 1791 no evangelist of like caliber arose for two generations. The stream of the Evangelical Revival flowed on, Wesley's branch mainly through the church which bore his name, Whitefield's more directly affecting the Church of England. Evangelicalism grew, but its great names were now those of pastors and teachers, such as Charles Simeon of Cambridge, or social reformers, such as Wilberforce and Lord Shaftesbury. As the nineteenth century passed into its fifties the movement became stilted, its impetus dying, choked with the respectability born of its own victory, and its energies increasingly absorbed by controversy rather than evangelism.

In 1857 occurred the revival in New York. In 1859 this revival reached Northern Ireland from where, in the early sixties it spread through the length and breadth of England and Scotland, more quietly than in the first evangelical revival, but as surely. No name to be placed beside that of Wesley is associated with these years, but during them arose great missions operating today at home or abroad. A new spirit of devotion, of faith in God's power, and of willingness to proclaim the Christian gospel with conviction was sensed in churches, chapels, and meeting houses, preparing the way for the great advance to follow.

## MOODY'S VISIT TO BRITAIN

In 1873, at the age of thirty-eight, Dwight Lyman Moody reached England. He had made a short visit before but had been unknown beyond a small circle. From 1873 to 1875, Moody undertook a campaign throughout the British Isles, and in a short time this genial, burly New Englander with a large black beard became, with the singer Ira D. Sankey, an important force in British religious life. He addressed, night after night, crowded meetings in London, Edinburgh and the provinces; he touched the lives of princesses and flower girls, cabinet ministers and cabbies and gave the churches a new vision of the need and the possibilities of evangelism. His second long visit, from 1882 to 1884, ensured that whatever the caustic com-

ments of the ill-disposed, D. L. Moody would be reckoned among the formative figures in the development of modern Britain.

At first sight it seems strange that such a man should have so influenced mid-Victorian England, when the upper classes were stiff with convention and an excessive regard for birth and rank and the masses inclined to despise Americans as heartily as they despised Colonials. Unlike Wesley, Moody had little academic background. He made up for it by voracious reading and a native shrewdness which made him the type of the self-made man on whom depended the new wealth, if not the political leadership, of the age. He had no obvious breeding (and his accent was at first a source of mirth) but he offset this handicap by an innate courtesy developed no doubt as much from his New England background as from the influence of God's grace on his character. And this, with his patience and expansive good humor, helped him to win the respect and affection of men and women of all levels without pandering to their artificialities. And his profound learning in those two great books—the Bible and human nature—enabled him to penetrate to the root of the troubles of those who sought his help.

The strength of British religion in the last quarter of the nineteenth century owed much to Moody. He did not initiate revival, as Wesley and Whitefield, but he caught the rising tide and swept it on until it reached the furthest recesses of the land. Every Protestant mission and ministry, even the Tractarians, drew strength from his work, epitomized by a remark of the Vice-Principal of a Cambridge theological college two years after Moody's mission in the University. "I think there is not one man here whose life was not influenced more or less by Moody's mission."

In the social sphere he was not a pioneer, for the social consciousness was already alert before he came. But his campaigns increased the impetus provided by Lord Shaftesbury and others, and renewed the hope of the Gospel to the underprivileged who might have been led into materialistic exasperation by the agnosticism of Darwin and Huxley. That the British working-class movement developed more in the spirit of Methodism than of Marx is not a little due to Moody.

#### THE ARRIVAL OF TORREY

Nineteen years after Moody's second campaign, another American evangelist landed in England. For two years it seemed as if the great days were back. R. A. Torrey, the failed suicide who had been converted to Christ, the brilliant Bible student who had run after Higher Criticism and found it wanting, the abrupt and rather forbidding white-bearded, white-haired prophet of forty-eight, reached London with Charles Alexander in 1903 after a triumphant evangelistic tour in Australia and New Zealand.

In the providence of God Great Britain has often learned more from American evangelists than from the native-born. Perhaps it is the freshness of their approach and the pleasing unfamiliarity of their accent which enables them to deal more faithfully with us than we would accept from one of ourselves.

R. A. Torrey was no exception. He filled the great halls of London and the chief cities of the land. He reached men and women of all classes. His severity seemed more apposite to the careless Edwardian age than Moody's geniality, his inside knowledge of the strident liberalism of the contemporary theological leaders and his reasoned faith in "the Bible, the whole Bible, as the word of God; an altogether reliable revelation from God himself" was more effective for his generation than would have been Moody's more rough-hewn presentation of biblical truth.

When Torrey left Great Britain in 1905, the sponsors said, "We know that tens of thousands have opened their hearts to Christ . . . and there have been blessings that cannot be counted, a spiritual force and influence and awakening which is immeasurable." Yet no lasting national revival occurred. The churches turned again to their theological and ritualistic controversies, popular agnostic science gained further ground (despite the faith of many leading scientists), literary men continued to proclaim a Christian ethic divorced from Christian dogma and nine years later the outbreak of the First World War shattered the brittle fabric of national church-going.

#### THE BARREN DECADES

In the barren years between the wars, the twenties and thirties, with the tide flowing strongly against any vigorous or authoritative Christianity, evangelism was at a discount. Such attempts as there were at mass evangelism on more than a strictly local level were associated with unfortunate characters, some from across the Atlantic, whose odd methods or travesties of doctrine left a legacy of suspicion to shadow the work of those who trod sounder paths in recent days; or else were devoted to the propagation of teaching attuned more to the spirit of the age than of the Scriptures, such as Frank Buchman's Oxford Group.

In the late forties, in the fresher atmosphere generated by the sufferings and achievements of the Second World War, the usefulness and potentialities of great meetings began to be demonstrated again. The name of Mr. Tom Rees should be honored for his faith in reopening tracks which had become overgrown with the weeds of the interwar years.

#### THE GRAHAM IMPETUS

When Dr. Billy Graham came to London early in 1954, he arrived at a time, as the Archbishop of Canterbury commented in his (*Continued on page 24*)

# John Dewey and the American Spirit

CECIL DE BOER

With the death of Professor John Dewey in June, 1952, there passed from the contemporary American scene a man whose writings probably reflected the real America since the turn of the century more revealingly than those of any other contemporary philosopher. Our faith in democracy as the ultimate guarantee of the perfectibility of society and the individual, our optimism concerning the wholly secular public school, the decline of Protestantism as a pervading Christian influence, our practical atheism, and our materialism—it is all duly recorded in Professor Dewey's special brand of pragmatism known as instrumentalism.

As a philosopher he threw overboard all metaphysics, and he repudiated all absolutes—except, of course, the two which he introduced more or less *sub rosa*, namely, evolution as a cosmic and social principle, and scientific method as the only means of arriving at truth. And the only truth worth having, according to Professor Dewey, is not truth in any absolute or final sense but rather truth in the sense of "truth made," truth provisional, truth for the time being. He refused to recognize the genuineness of any problem not in the end referable to experiment and practice, and he defined knowledge as the "intelligent control of a material situation." Ideas are mere tools, and human intelligence is simply an "organ for the control of nature through action." The only problems ever really solved are practical ones, whereas metaphysical and religious ones are simply outgrown. There are no eternal verities and no final answers, and any school of philosophy proposing final answers *ipso facto* degrades itself to a school of apologetics and propaganda.

## PREMIUM ON THE PROVISIONAL

Genuine progressive thinking is provisional thinking, *i. e.*, it confines itself to the here and now, always aware of the necessity of perpetual adjustment to changing conditions. Man has no demonstrable destiny or end but only "ends that are literally endless." Embedded as

Cecil De Boer, late Professor of Philosophy at Calvin College, died suddenly on November 28, 1955. His latest writings recently have been published under the title *Responsible Protestantism: Essays on the Christian's Role in a Secular Society* by Eerdmans. The essay above is an abridgment of a chapter from this volume, reprinted by permission.

we are in the evolutionary process it does not make sense to talk about the universe as a whole, for our universe is and will forever remain a "universe in the making." Moral and other values, therefore, have nothing of the abiding and the eternal about them. . . .

The import of all this for education is that it, together with everything else, will have to keep moving and changing. Accordingly, Dewey's application of the absolutes of evolution and scientific method to education came to be known as "progressive education." Because society learns only in the course of trying to solve its problems, the school should function as a kind of miniature society, in which progress in learning comes as a result of problem solving. The child, like the scientist and, let us hope, like the philosopher, gets his problems from the world of action and should therefore "return his account there for auditing and liquidation," especially since the practical pursuits of modern man are of a kind as to allow "intellectualization." Anyway, experimental science has effectually undermined the prestige of the purely intellectual studies.

Change, evolution, and progress are incompatible with the idea of unchanging goals or aims. The proper aims of progressive education are, therefore, those which satisfy the following criteria: They should be the outgrowth of existing conditions so that they will be founded on the activities and needs of the pupil; they should enlist the pupil's cooperation; they should be flexible; and they should be specific and immediate rather than general and ultimate. Whereas traditionally the aim of education was conceived as the realization of man's ideal nature and true end (which for Christian education meant the realization of his destiny as a redeemed creature made in the image of God), "progressive education" knows of no ideal nature or true end. For man as a member of a universe in the making there can be only an endless series of immediate and provisional ends, ends which are themselves means to still further ends. We know that somehow we are moving, but we can never know where we are going and just how we shall get there. And so if education may be said to have anything like a general aim at all it can only be that of social efficiency—for the time being, of course. Consequently, we cannot assert that one study is more valuable than another since value is



something relative, depending upon specific situation. All we can say is that culture must be socially efficient to deserve the name of culture, that it is simply a halo of vocation, that usefulness is in utility rather than in enjoyment, and that a thing has value because it is useful.

### SOME CRITICAL REFLECTIONS

A few observations. To say that one subject is as valuable as any other is to say that education has no determinable goal, *i. e.*, that it is impossible to know just what the purpose of education really is. And this brings us to the subject of Professor Dewey's criteria of the proper aims of education. These criteria would seem to apply to bad aims as well as to good ones—even where by bad aims we meant nothing more than aims which seem to interfere with "social efficiency." These criteria would evidently be satisfied, for example, by a successful school for the training of thieves (on whatever financial or political level), gangsters, shy-sters, confidence men, and so on. The aims of such a school would presumably be founded on petty thievery as a persistent activity and need of the young; they would evidently enlist the cooperation of the pupils; and they would be specific and immediate rather than general and ultimate. In fact, such a school would aptly illustrate Professor Dewey's definition of subject matter, *viz.*, "what one needs to know in order to do what one is interested in doing."

It is right here that we see the fallacy of limiting the essentials of education to the essentials of scientific method, for education and life vastly transcend scientific thinking. Professor Dewey, although recognizing the legitimacy of remote ends and interests, shows a definite preference for the immediate ones. As a result the factors of duty and conscience never really enter into the picture of progressive education, proposing as it does only those aims which place no obligation on human nature. Yet there is no good reason, whether in logic or psychology, why remote and therefore more or less external aims, aims imposed as it were from without, cannot in fact represent truly human ideals, ideals which may become internal as the result of a change of attitude. In fact psychology and psychiatry are today reasserting an old truth to the effect that a stable personality depends to a considerable extent upon such things as obedience, the recognition of authority, and self-denial. An important criterion of educational aims, a criterion ignored by Dewey, is that it should embody an ideal whose fulfillment is willed. It is simply a matter of fact that conscious mental effort has proved an important factor in past progress; and to the objection that imagined good does not sufficiently influence conduct, the answer is that by the testimony of history it is certain that imagined evil does. Dewey's conception of interest may fit the needs of backward children;

it does not fit the realities in the world of adults.

In discussing the role of the public schools in America Professor Dewey appears to be somewhat at odds with himself. He admits that as a matter of history American society made the American public school; nevertheless he recommends that the public school be used as an instrument to reform American society. Here the truth seems to be that the schools, like the philosophers, like John Dewey himself, rarely do more than reflect social conditions and the social temper, and that they do not as a rule change them. The American public will probably continue to employ the schools for the purpose of propagating the type of society in which the adults believe. After all, the adults live where the economic, political, and other problems are; hence, if there is to be any reforming at all, adult society will have to begin by reforming itself. That the schools usually reflect the society which supports them can readily be learned by looking at Russia, where a transformed adult society quickly transformed the schools.

Professor Dewey's notion of learning by doing has, of course, its uses, and no one has ever denied this. But it also has its limitation. There is an old saying that only fools must learn by experience—the implication being, of course, that the wide awake pupil will be able to learn both from books and from the sad experience of others. Children need not experience crime in order to be effectively warned against it. Naturally, the burnt child dreads the fire, but that hardly warrants the burning. The learning process may start on the basis of physical activities, but that does not support the conclusion that it should be kept there. All depends upon the grade of intelligence; that is to say, the lower the grade of intelligence the more numerous the physical activities apparently necessary. Children doubtless begin some of their learning as the animals do; on the other hand, animals cannot learn as children learn, since otherwise we should be able to teach them mathematics, aesthetics, and morals. One of the most interesting features of Dewey's theory of progressive education is the paradox that a person completely the product of this theory consistently applied would be quite incapable of reading and understanding Dewey. If philosophy—at least in one of its important phases—may be defined as "the ultimate sense of the ridiculous," Professor Dewey's philosophy of education seems seriously lacking in at least one important respect.

### PRIORITY PROBLEMS

In refusing to recognize the genuineness of all problems not referable to the method of hypothesis and verification on the physical level Professor Dewey, of course, brushes aside all "purely intellectual problems." The truth is, however, that such problems do in fact determine men's conduct to an extent far greater than is

commonly supposed. Take for example such a "purely intellectual" problem as that of survival after death. The question of survival is natural to man in spite of the fact that any hypothesis about it is necessarily speculative and inconclusive. Furthermore, it is regulative of human conduct since, obviously, people act as if it were true, or false, or a matter of indifference. To justify any one of these alternatives would call for a certain amount of thinking, thinking which in the nature of the case must always be incomplete. In other words, it is simply a fact of existence to be explained—not ignored—that man is inevitably philosophical, that he thinks about problems he can never completely solve, and that he acts upon beliefs he can never hope directly and completely to verify. One may argue, of course, that modern man ought not to trouble his mind with these things, but the fact remains that he not only does, but that he can't very well do anything else and remain normal. And that is something to be explained, not simply condemned.

Is pragmatism something new? William James once called it a "new name for an old way of thinking." Certainly the only thing new about Professor Dewey's brand of it is the success with which he gave ancient doctrines an American orientation. Its denial of finality to truth, its assertion of man as the measure of all things, its evolution, its naturalism, its denial of the legitimacy of metaphysics, its definition of knowledge as a tool for discovery, its humanism, and its skepticism are as old as, respectively, Heraclitus, Protagoras, Empedocles, Democritus, Lucretius, the mediaeval nominalist, Hume, Comte, and Herbert Spencer. Nevertheless, John Dewey's influence upon primary and secondary education in America is not easily overestimated. In Columbia University he left behind a minor galaxy of pragmatists in the school of philosophy, who in turn have fathered thousands of "pale spiritual offspring in the jungles of Teachers College" alone. And Teachers College, despite the fact that it has occasionally been ridiculed for standing politically and socially for little more than colorlessness, mediocrity, and just plain behaviorism, has exerted a tremendous influence upon the school teachers of the American Middle West, underpaid men and women who for years have willingly spent their summers in New York City for the privilege of drinking at this new fountain of progress.

#### A FINAL JUDGMENT

What must be our final judgment on John Dewey as the philosopher of the American public school? It would seem to be an elementary truth that before we can hope to invent a system, whether of politics or education, which will not in the end turn out to be thoroughly bad, we should be able to take for granted the existence of something like common decency. Now, moral earnestness without religious conviction is a bare

possibility—at least with the select few who happen to be the beneficiaries of a moral momentum bequeathed by generations of devout forebears. But as a rule the passing of a religion marks the decline of the moral consciousness which it created and sustained. Professor Dewey seems to have taken for granted that the common decency he himself adhered to by reason of the afterglow of a Puritan ancestry could be regarded as a ubiquitous feature of human nature as the result of evolution. If so, his philosophy of education appears to rest upon a somewhat precarious *faith*, a thing not quite in keeping with his strenuous disavowal of metaphysics and his reverence for scientific method. And if, in view of the present religious and moral poverty in the homes, the schools, and increasingly large sections of the churches, American education will presently have only the principles of instrumentalism to fall back on, one wonders just how long we can last as a self-governing and civilized society. John Dewey is dead, but the dominant secular temper of contemporary America which he expressed is very much alive. John Dewey's spirit "goes marching on"—who knows to what hard destiny?

END

## EARTHEN VESSELS

"For He knoweth our frame;  
He remembereth that we are dust."

The God who spoke to darkness  
And bid it turn to light;  
Set sun and moon in heaven  
And made the day and night—  
Is the Father who created  
Man from the dust of earth;  
Who breathed into him spirit—  
Gave him eternal worth.

The God of our Lord Jesus,  
Who sent Him as the Light  
To fill the earthen vessel  
And thus show forth His might—  
Is the Potter who remodels  
The creatures of His Hand  
Until the Glow of heaven  
Shines through, at His command.

This God of matchless Power  
In earth and sea and sky;  
Yet stoops to bear the burden  
Of one so frail as I—  
In His divine compassion  
Takes my infirmity;  
His Hand, I know, will perfect  
Those things concerning me.

FRANCES M. BARBEE

# Christian Responsibility in Education

CARL F. H. HENRY

**W**e should be roused from slumber by the spectre of a society where every school may become an instrument of state policy, every classroom a center for inculcating a totalitarian creed, every lecture an occasion for delineating truth and goodness as personal prejudices instead of durable distinctions. The world still outside the communist orbit has cause to ponder the perils of education gone wholly secular and godless, and to consider afresh the influences which stand guard against irresponsibility in education.

Because of the indispensability of an enlightened public opinion in a democracy, the United States has special reason for vigilance in the sphere of education. Our republic has sought to insure an informed citizenry through the provision of public education for our youth. Today some observers insist that we had a better democracy before our national reliance on public education, and moreover, that we have had less freedom since. Be that as it may, the time has come to take a new look at American education, and to raise anew the question of Christian responsibility; indeed, to fail to do so would be a mark of our neglect.

## LOSS OF CHRISTIAN IDEALS

Is there a way to bring together the concern for truth in private and public education without intruding a schismatic bias contrary to the American spirit but also without despising the Christian motifs whose dynamic once rescued the West from its pagan past and the loss of which is now sinking us into a pagan future?

In his treatment of *The Development of Modern Education*, Professor Frederick Eby sketches the rising "revolt against authority" that has "invalidated the imperatives of beauty, morality, and religion." In a chapter on "Educational Progress in the 20th Century," he reminds us: "Life has levelled off; art, intelligence, and spirit no longer aspire to the sublime. . . . The very suggestion of the universal, conceptual, perfect, or the in-

finite induces a shudder of revulsion down the spine of the sophisticated" (*ibid.*, p. 679). Professor Eby writes not alone of the revolt against the past and against external authority; he writes as well of the increase of crime, of the exaltation of immorality, of the widespread cynicism of our times. And I cannot abstain from quoting: "Never have sex perversions; unscrupulous disregard of the evil effect of liquor, narcotics and tobacco upon children; divorce; rape; murder; political chicanery; debauchery; gambling; corrupt athletics; and contempt for law and order been so rampant and unblushing as they are today. The revolting sexual perversion extending from multiple divorce to criminal assault upon women and even little girls, frequently ending with the brutal murder of the victim; the increase in sexual relations of high school students; the heartless killings by youth of high IQ out of sheer moral idiocy; all such behavior testifies to the deterioration of public and private morality and sanity. . . . One conclusion is certain: the strong claims of a century ago that a system of public schools would do away with crime now look absurd. . . . Not only has public education failed to eliminate crime but it is in some measure responsible for the increase of these various evils. . . . Down to the end of the last century, educational leaders were college graduates who had studied ethics and the Evidences of Christianity, and the teachers were the products of an education which respected law and revered moral principles and religious sanction. All this was changed at about the end of the century. . . ." (*ibid.*, p. 679ff). So writes the Professor of History and Philosophy of Education at the University of Texas. And who need meditate long on the facts he relates without an awareness that it is timely indeed to raise the subject of Christian responsibility in education with new urgency?

## A CHRISTIAN INCENTIVE

The rise of popular education in the West had a measure of Christian motivation. The urge to impart to every person a core of spiritually integrating information was lacking in the speculative philosophies of the Graeco-Roman world into which Christianity came. The ancient world not only lacked interest in universal education as such, but it lacked an evangelistic concern

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for the masses which might have stimulated and reinforced this. The ideal of mass education enlarged through the Middle Ages, through the Reformation, and through the Renaissance with its fresh concern for the course of this world.

Christian interest in general education and in the democratic process, however, looked beyond a secular exposition of man and society; it incorporated from the very first a concern for life on this planet fit also for the world to come. In the early American colonies, all education was Christian. When public schools emerged after the Revolution, the famed McGuffey readers preserved this sense of citizenship in two worlds. The Christian churches, moreover, likewise established higher education in America. Harvard was the first of a large number of colleges founded by the churches, with the special aim of an educated ministry. Two out of three of the colleges existing in the United States this very day were established by the churches.

### THE TRAGIC DECLINE

By the time of the first World War, the character of many of these colleges was only formally Christian. Until they were stabbed awake by the intellectual shock of the Second World War, they were not much interested in re-examining the Christian heritage. Harvard, bearing the Christian motto *Christo et Ecclesiae*, had gone Unitarian, and its Professor of Theology (J. A. C. F. Auer) was a humanist. Columbia, founded as King's College in colonial times by Anglicans who chose its motto from the Psalms—"In Thy light shall we see light"—became through John Dewey's influence at Teachers' College the fountain of pragmatic naturalism in American primary and secondary education. Chicago, established with Rockefeller funds as a Christian university with a Baptist divinity school, declined into an essentially humanistic and functional center for the so-called "Chicago School of Theology."

At the turn of the century, many universities still concealed their defection from Christianity by harboring idealistic philosophies of one sort or another. This idealistic speculation spurned the miraculous supernaturalism of the Bible, while at the same time over against naturalism it championed the reality of the supernatural world, the dignity of man, and the givenness of truth and morality. But idealism lost touch with the self-revealing God; it neglected the Law and the Prophets; it did not bow before the Incarnation, Atonement and Resurrection of Christ. It substituted for the word of Scripture the word of Hegel and Lotze and Royce and Bowne and Hocking and Flewelling. And, cut off from Christ and his redeeming work in the lives of men, it was important to halt the tidal waves of naturalism. John Dewey set the intellectual spirit of the new century by saying: "Faith in the divine author-

ity in which western civilization confided, inherited ideas of the soul and its destiny, of fixed revelations . . . have been made impossible for the cultivated mind of the western world." Although naturalism has not won the enthusiasm of the majority of the people in any nation, the enterprise of education in America, except for a few interdenominational colleges and a remnant of the church-related institutions, came to cast its weight against the theology and ethics of revealed religion.

### CHRISTIANITY GOES UNDERGROUND

This became true in the public schools, through the infiltration of Dewey's educational philosophy; it became true in private colleges and universities, through their disregard of Christian philosophy; it was true in public-supported universities, which had difficulty in defining the place of religion in the curriculum because of the American emphasis on separation of church and state. In all these centers of academic influence, biblical Christianity became subterranean. In the centers of intellectual life, the Christian tradition was regarded, however politely, with disdain and despite.

Nowhere in this pattern of things did there arise another President Timothy Dwight who, a century and a half ago, mindful of the apostasy of the campus, entered the chapel at Yale with a sense of missionary urgency and planted the seed of faith anew in the hearts of the students.

### THE DEFINITION OF DEITY

Today some educators are struggling against the secular surge that inundates all the spheres of learning. Yet even men of influence fail to sense that the rising tide of religiosity is no clear victory for the cause of pure religion, and that it may signify instead a resurgence of shallow superstitions in the realm of the spirit. There is pious talk of moral and spiritual values even by some educators who reject God and the supernatural; indeed, who do not even believe that any values are fixed and final. Men seem concerned to define a policy, while cautiously avoiding any definition of God.

A year ago, during extended high-level correspondence, educators began evolving a public school policy to emphasize that belief in God is inherent in American ideals and institutions. This, however, is a vague, cryptic and disappointing way of stating the facts. For the term God has now gained so many diverse definitions from American professors that the bare word is little more than a fetish.

Recently wide publicity was given the president of a university in the District of Columbia when he declared that no atheist would be approved on his teaching faculty. Asked what, specifically, was meant by an approved belief in God, the president replied: "I made no definition of 'final cause' or 'God' in my words."

Thus latitude over the real identity of God gains academic respectability, while a bare belief in the existence of an undefined god presumably provides an acceptable frame for religion and virtue on the campus. In actuality, however, this nebulosity brings us to the threshold of cynicism. For an undefined god is merely a word, and no god at all. It is no mere touch of irony, but a turn of logic, that in their defection from the Logos modern men speak no longer of the Word, but simply of a word (and that an unintelligible word) when they worship. In a post-Christian society, this altar to an unknown god supplies the transition, if I may say so, to the worship of antichrist.

### VALUES AND THE LIVING GOD

A genuine concern for religious values in the classroom dare not make the definition of deity a matter of indifference. Whatever comfort theological vagueness may supply to professional circles, the doubt of our demoralized decade is not likely to be dispelled by the introduction into the curriculum of an emphasis on belief in a god who may or may not be supernatural, who may or may not be personal and who may or may not be living.

Since the bare notion of "faith in god" does not specifically share the emphasis of the Declaration of Independence that a supernatural Creator endows and preserves all men with unalienable rights, I pleaded that in the teaching of moral and spiritual values in the public schools the supreme being at least be designated as the Living God. The reply was that any such qualification would be partisan and sectarian; that the doctrine of separation of church and state excludes any definition of God. I would not have thought that separation of church and state requires a platform of spiritual and ethical values indifferent to the question whether God is living or not. In fact, I rather think the founding fathers would have warned us that the loss of the Creator would sooner or later involve us—by the most rigorous logic—in the loss also of unalienable rights, and of enduring moral and spiritual values.

### THE REGENERATION OF EDUCATION

Sometimes I quite despair of our existing institutions—and in this touch of pessimism I am not alone—and wonder whether they retain any longer the spiritual courage and vision to reverse the present order of things. I do not say God has utterly cast them off, but I am unsure whether there remains any deep desire for the regeneration of education. I am not here to upbraid. And I am quite aware that even the Middle Ages produced no university fully permeated with the Christian ideal. I ask for no uncritical return to the past. But I rather fear the West has been too long adrift from its sacred moorings to cherish the prospect of a university in which an Augustine might hold the chair of philos-

ophy; in which Calvin would teach philosophy of religion, and Zwingli comparative religions; with a Gladstone in law, a Handel in music, a Milton in literature, and a Kepler in astronomy. The virtual absence of Christians from our public faculties today almost inevitably raises the question whether contemporary education perhaps discriminates especially against them.

The Bible would not, indeed, be the only textbook in a program of education genuinely concerned with moral and spiritual values, but the students would feel the shock and sting of its sacred presuppositions. Is it not almost incredible, and yet at the same time quite natural from the standpoint of secular counterattack, that this Book from which our profoundest Western ideas and ideals are derived, and to which the dynamic for general education is itself somewhat indebted, should be increasingly banned from our public schools and bypassed by our colleges and universities? Does not history have a strange way of exacting retribution? The Bible is a bulwark of freedom; it sketches man's rights and duties, and it states facts about both true and false religion. Is it not a remarkable commentary on our century that, when they were exposed to reactionary pressures that opposed teaching the facts of Communism in the public schools, teachers who had suppressed teaching the facts of Christianity were driven to invoke the privilege of teaching the facts of naturalistic irreligion as an evidence of academic liberty?

### NEGLECT OF HIGHER LEARNING

The church, no less than the university, in our century has tended to restrict the relevance of Christian confession to religion. This limitation explains Protestantism's failure to establish a university in the large and thorough sense, which penetrates all the schools of advanced instruction from the Christo-centric point of view, thereby fitting men for the professions—medicine, law, teaching, science, as well as the ministry—with a full-orbed sense of divine vocation. We have great universities, some with an appended postgraduate school of religion, or with an appended divinity school, but we do not have a Christian university permeated by the vision of God. We have a remnant of Christian colleges, many of them weak and struggling, and a few for whom the title "university" is a misnomer. If we really face the larger problem of Christian responsibility in education we shall soon see that the effectiveness of the faith nurtured in our homes and churches, and by those Christian influences that now survive in education, is fragmented and, moreover, is constantly threatened and depressed from above. What fractional concepts and convictions survive the teaching of the lower schools remain unelevated, unsupplemented and unsupported at the higher level, and tend instead to become blurred. Advanced and professional instruction, therefore, instead of nourishing faith, impoverishes it,



and the higher strategic grades of vocation are placed largely in the hands of an intelligentsia in revolt against the Christian heritage.

Christian believers in earlier centuries anticipated this danger with greater wisdom than evangelical forces today. They founded their universities first—Oxford and Cambridge, Harvard and Yale; the colleges and public schools were their offspring. The universities supplied the faculties which in turn influenced every village and hamlet of the nation. The plain fact is that if Christianity does not shape the university world, the university world will always frustrate the climaxing influences of Christian social ethics; if education at the top is hostile or indifferent to the Christian outlook, the expansion of Christian doctrine and life through all the gradations of society is hindered. This will be increasingly true in the coming generation when collegiate and university enrollment will be greatly multiplied.

#### EVASION OF THE FACTS

Modern education is evasive about the facts of the history of religion. It not only shies away from spiritual decision, but it evades the teaching of the facts of religion and morality. Faith has everything to lose, doubt has everything to gain, by the suppression of those facts. Faith has everything to gain, doubt has everything to lose, by the impartation of those facts. I do not say that the public schoolroom should be used to enlist students in this or that church or denomination or religion; the wall of separation between church and state is too precious a heritage of democracy to see it thus endangered. But the students will come from our classrooms with one creed or another, or they have not been challenged much. And an American classroom that yields irreligious students, and ignores the facts of the Hebrew-Christian religion and its heritage, is neither the friend of democracy nor the foe of totalitarianism.

#### OUR CHRISTIAN DUTY

What do we say then of Christian duty—of the responsibility of devoutly committed believers—in education? We must bear our witness in this as in all spheres of life and culture, even if the penetrations are but partial. We must remember that the vision for private colleges and universities has been predominantly spiritual and Christian. We must remember, too, that public education in this land does not belong to the secularists. And while the Living God doubtless chooses a remnant, he is not on that account the private property of some one church or denomination; he has a word for the public, and for public education as well. We do not deny the secularists their right to found and support secular schools, but we do challenge their right to capture the public schools of the nation for their partisan ends. The Harvard Report confessed that public education

today has no unity, no goal. We must sound the alternative of a unified and purposive education in the school districts in which we pay taxes, for it is to the people, and not to the educators alone, that our public schools are answerable. We must not surrender our public schools needlessly to the spirit of the age. If we establish parochial schools, it will be as Protestants, not because public education free of ecclesiastical control is to be condemned, but because education with no concept of enduring truth and of fixed goals perverts our children; it cannot even vindicate the permanent validity of democracy. And we must train our youth for the professions, particularly for the teaching profession, whose sense of mission seems now on the wane. We do not covet for them an artificial confession of Jesus Christ that narrows the human intellect and the range of knowledge, for true faith is expansive and integrative of the whole of life. For life in this time of tyranny and trouble they require an education that not only plumbs the doubts, but emerges to a faith and resultant philosophy of life that focuses and sharpens the perspective of man and society on the eternal polestar of history—the Living God.

END



## Preacher in the Red

### WHAT—NO HANDS?

I HAVE BUT RECENTLY taken charge of this new pastorate. Since arriving I have been subject to many requests for "hand-outs" and have been inclined to help all and sundry. I have, however, been warned by my Church Board to use discretion in this indiscriminate giving, much of which is mistaken charity.

As yet, I do not know the members of my Board too well. The other day I was walking along the street when I saw a laborer coming towards me with his hand held out. For the first time I thought I would follow the advice of my Church officials. Consequently, I ignored the proffered hand, and went on my way but not without certain qualms of mis-giving.

Imagine my consternation the following Sunday morning, when one of the Church officials met in the Church vestibule, and asked me why I snubbed him on the street. "Did you think I was a hobo?" he asked.

That was the first time, and I expect it will be the last time that I shall ignore the proffered hand of a stranger without proper investigation. Am now awaiting repercussions.—The REV. ERNEST BARRATTE, Ottawa, Ontario, Canada.

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# Incense and Salt

CHRISTINE FLEMING HEFFNER

**W**estern Society—particularly that of the United States—prides itself on its scientific agnosticism. But the “scientific” attitude of the ordinary layman is in no way like the attitude that has accounted for the advances made by the physical sciences in the past few decades. His agnosticism is not the questioning of the seeker, but the prejudicial disbelief of the skeptic. As a scientific agnostic, he is only playing a part, and one he understands no better than the football hero acting Socrates. The skeptic who prides himself on his scientific knowledge usually has no conception of the scientific method, but credits himself with knowledge of science simply because he uses its fruits in his daily living. He usually conceives of agnosticism as something like the viewpoint of a sophomore from Missouri. And, finally, he is quite capable of straining at religious gnats while swallowing technicolored camels.

## BEYOND DOGMATISM

There was a time when scientific men were likely to claim for their science the answers to all questions, or to discount any questions for which their science gave them no answers. But that was in the adolescence of science. Now that the physical sciences have reached the maturity that sees itself in proportion, more and more top-ranking scientists are convinced and outspokenly religious men. They seek in their own field only the knowledge that is inherent in that field, and know that there are realms to which their science gives no entry. As the social sciences reach the same kind of maturity, their top-ranking men will be found, no doubt, claiming for their own fields of interest only such things to which they actually do pertain.

To the usual layman, the scientific attitude is one of disbelief, but the true scientist is actually a man who believes any possibility until it is carefully ruled out.

Mrs. Edward A. Heffner grew up on the campus of one of America's foremost medical schools and married a medical student in his sophomore year. Now a priest of the Episcopal Church, ordained in 1948, her physician-husband practices his ministry full-time and his medical specialty (ophthalmology) part-time in Ellsworth, Kansas. Mrs. Heffner is author of *The Way of Light, Intercession, With All Our Hearts*, a devotional speaker and the mother of four children as well.

The skeptic pre-judges. The scientist suspends judgment. Far from being a doubter, he is a believer, albeit a cautious one. He may be a questioner, but his question is “what is the truth?” and he looks for the truth into whatever unlikely corners he may be led. Scientific discoveries are made by the painstaking examination of the most far-fetched hypotheses. To the scientist, anything can be true, and thus must be tried. Any other attitude would preclude all discovery, except by sheer accident. The real scientist attempts, above all else, to be an unbiased man, at least in so far as his science is concerned. He must not even allow himself to be biased in favor of his own working hypotheses. It is a point of honor with him never to claim knowledge that he does not have, whether that knowledge be negative or positive.

This is science in its mature state, and this is the stature and attitude of the scientist, by his own ideal,—a far cry from the layman exercising what he considers to be “scientific skepticism” and from the megalomania of the partially informed.

## BEYOND SKEPTICISM

But true agnosticism also has nothing to do with prejudicial skepticism. A man is not an agnostic simply because he rejects certain religious dogmas which he finds unappealing or distasteful. Agnosticism is never so easy, so simple, nor so self-serving as that. The true doubter is one who, hearing news reports, or the expert opinions which rain down on us as the ashes of Vesuvius rained upon Pompeii, says, “Is this fact? or opinion? or prejudice? or propaganda?” In short, the agnostic greets every pronouncement, from no matter how official or awesomely professional a source, with three questions: Is this the truth? Is it all the truth? Is it more than the truth? An agnostic is not so much a man who doesn't believe in Santa Claus as one who doesn't believe in oracles.

## BEYOND AGNOSTICISM

Agnosticism has been put in cold storage for generations by being confined to religion (where it is pointless) and thus kept isolated from politics, economics, education, social welfare, international relations, and

community gossip—all places where it might render invaluable service to the state and the individual. We have, as a culture, developed a supreme and unquestioning faith in man and an impudent doubt of God. Do not the gentiles the same? But the present need is to combine a real love of our fellow men (a very different thing, and still in short supply) with a healthy skepticism about their perfection, moral or intellectual.

Agnosticism in religion is pointless because religion, like love, cannot be other than a matter of faith, anyhow. Here some sort of commitment has to be made, and without proof, even though it is best aided by the intelligence. Love that waits for proof is unlove, and the rejection of all creeds is a creed-of-rejection.

But the very man who struts his doubt of the tenets of the ecclesiastics will give blind assent to the tenets of the illuminati. The man who jests at the Law handed down from Sinai or the Grace handed down from Calvary will clasp to his bosom the wisdom handed down from a bureaucracy, or a philosophy, or a public lobby.

The man unmoved by the language of religious devotion will genuflect at the jargon of a technology. The man who looks down his nose at a religious explanation of his origin will meekly bow his neck to the yoke of any one professional explanation of his nature. Parents who refuse to indoctrinate their children religiously will rear them according to their own indoctrination in some infallibly-pronounced theory of child-training. The contradictions of the Judeo-Christian Scriptures are cited against their validity, but year after year philosophic and social and psychologic pronouncements contradict one another in bewildering succession, yet men's faith in them remains unshaken.

#### BEYOND CREDULITY

Is ours an agnostic society? And is the scientific approach the pathway of our culture? Hell, no! And *hell* is precisely the right word, for the pathway we really march runs through a hell of bewildering credulity for many and conflicting gods, an inferno of frustrating strain in trying to live by a thousand creeds. When intellectual enlightenment casts away religion, except as social convention, superstition in a new guise replaces it with the weight of many strata of religions called by new names.

Man doesn't presently suffer so much from lack of belief as he does from belief in the wrong things, from reliance on gods that constantly betray him. The sickness of our society may well be chiefly nausea that result from swallowing too many things whole, in too rapid succession, without even the preservative and flavor of a healthy grain of salt!

The sore need now is not only for a new birth of religious credence to stabilize and keep sane a rising religious sentiment, but for the unlocking of agnosti-

cism from its ecclesiastical prison, for its release into secular affairs. God, however he has been understood throughout the ages, has always been a jealous God, which only means that he has been a logical God. Any renewed belief in God has to include the thing he has in all religions demanded: disbelief in all rival godlets.

We should bring down the poor scientists and technologists from the Olympus to which we have forcefully elevated them, that they may simply work their own works in their laboratories, human and fallible and helpful as they really are. We should bring the social scientists down from Sinai, where the best of them never desired to be, and put them to work among men, in full recognition of the inevitable incompleteness of their knowledge, and of their own inevitable partaking in the weaknesses among which they work. For if the world ever has found or ever shall find a truly saving knowledge, it will come from beyond human intelligence, and it will be spiritual in nature. If the world has ever had, or ever does have, a saviour, he may be a man, but he must also be God.

Anything less than that demands the exercise of a healthy agnosticism. Any voice less than God's demands the test of the three questions: *Is it the truth? Is it all of the truth? Is it more than the truth?* The world suffers enough, unavoidably, from human sinfulness. This much at least we can do to rid it of the primacy of the doctrinaire, the megalomaniac, and the demagogue.

END

Out of  
Eternal  
Dawn  
came  
the  
Lamb,

To stride across the lightless wastes  
of temporality; Deeper were his foot-  
prints and bloody when he walked into

the  
Valley  
of the  
Shadow  
to die;  
but yet  
to live  
again  
and  
rise  
into  
the  
Dawn

leaving in his wake a lighted trail  
to his eternal home

GARY YOUREE

# The Coming Great Church

## BOOK REVIEW

A SIGNIFICANT BOOK that has escaped conservative critical appraisal is *The Early Church and the Coming Great Church* (Abingdon, 1955) by John Knox, professor of sacred literature at Union Theological Seminary, New York. The author searches for a historical basis upon which to build and model the coming great church. The book takes on added significance in light of the September (1957) conference of the World Council of Churches on "The Nature of the Unity We Seek."

The main thesis is that the united church of tomorrow cannot be modeled after the first-century church but must find its prototype in the Catholic movement of the second century. While Knox fully recognizes the importance of the life and faith of the church, his great concern is with its form and structure. He maintains that the church must be united in form as well as in spirit, and that all must participate in this comprehensive and fundamental structure (pp. 135, 136). The basic organizational structure finds expression in the historic episcopate, which the author insists must be fully accepted if Christendom is to be united (p. 142).

### DIVERSITY AND DIVISION

Professor Knox despairs of finding the model for the coming great church in the primitive church of the first century because of its alleged diversity and division. He marvels that it has ever been pictured as a model of unity. He claims that "there was wide diversity in both cult and faith, and signs of tension and of actual division, both within and among congregations" (p. 13). Yet he seems to contradict the existence of wide diversity of faith with this statement, "Thus, the common faith of early Christianity involved a considerable measure of agreement not only as to the significance of the event and the meaning of the community but also as to the nature and role of the person: Jesus was Lord and Christ" (pp. 68, 69). Consistency of thought does not characterize the book, when one section speaks of wide diversity of faith and another of considerable

measure of agreement in the common faith of the early church.

Apparently the author is convinced that the first century lacked visible and outward unity, but he acknowledges the existence of inward unity. "The acceptance of the New Testament as our only authority—and as an adequate authority—has the effect of making us, to be sure, inescapably aware of our inward unity, but at the same time it confirms our more outward differences and divisions" (p. 134). Throughout the book complaints appear that in the early church there was no "comprehensive organization," no "organic union," no "inclusive and centrally administered organization," no "one visible institutional church united under hierarchy or council." To Knox no real union can exist without a comprehensive organization under control of a hierarchy or council.

### SHARED LIFE

Two chapters develop the theme that the early church was conscious of its own identity within a movement. The author writes, "This deeper identity of the churches, and therefore this deeper unity of the church, had a double character and ground. It had an empirical basis in a shared life and a more ideational basis in a shared faith" (p. 43). Great stress is placed upon the "event," which is the coming of the Spirit. This seems of more importance than the advent of the person of Christ. The significant event was that "a new Spirit had come; a new love had been given; a new communal life had been brought into existence. . . . To share in this Spirit, this love, this life, was to belong to the church" (p. 62). More important than the advent of Christ there looms the event of new life entering into the community.

### JESUS AND THE EVENT

The place that Jesus will possess in the coming great church is of utmost importance. For John Knox the historical person Jesus will occupy a subordinate place. The community and the event are of more importance. Actually, they give significance to the person of Jesus. Knox

states that the person "was subordinate to the other two in the sense that the terms in which he was first defined were terms provided by the event and the community respectively and constituted hardly more than a reassertion of the empirical values that the event and the community had proved to have" (pp. 68, 69).

Jesus continues to be a symbol. The name of the person symbolizes the significance of the event and the church finds it impossible to minimize that significance (p. 80). Knox goes along with the World Council of Churches on the requirement of belief in "Jesus Christ as God and Saviour" not because it is a characteristic biblical statement nor because it is theologically adequate but because the name is a mere symbol of the significance of the event. The event and the church give significance to Jesus and not Jesus to the event and the church.

Apparently what Knox calls the event signifies more to him than the historical person Jesus. He writes that the event was the real ground of belief that Jesus was the Christ; the event was regarded as eschatological not because Jesus was believed to be the Christ, but rather Jesus was called Christ because he had been the decisive center of what was empirically realized to be the eschatological event (p. 70). To say Jesus was "Christ" was to say something about the event (69). The Christological question need not be construed as a question about the person; it can just as appropriately be thought of as a question about the event or community (pp. 65, 66). More startling is his statement that, "He is believed to overcome the world, 'condemned sin in the flesh' because the new community in principle overcame sin and broke the power of sin. He is believed to have 'tasted death for every man' because the community finds itself walking in newness of life. He is the 'Savior' because the event proved to be in fact the saving event and the community the saving community" (p. 73). The creative power of the community receives the emphasis while Christ is reduced to a mere symbol.

What is this wonderful and significant



event that overshadows the person of Jesus? Knox writes that "the event was, in its final issue, the coming of the Spirit" (p. 55). "The living reality of this Spirit was the real ground of the resurrection faith. To know the Spirit was to know Christ, and in the most vital parts of the New Testament the terms can be used almost interchangeably" (p. 61). Obviously he does not have the third person of the Holy Trinity in view. The Spirit seems rather to connote a new love and a new life as he writes, "to share in this Spirit, this love, this life, was to belong to the Church." Where does this leave the person of Christ and what is his significance for the future?

#### CATHOLIC PROTOTYPE

As Professor Knox would have it, the Catholic movement of the late second century is the great prototype of the modern crusade for unity (p. 17). This movement assertedly achieved a greater measure of sound unity than the early church. Knox states that the early Catholic movement had the same goal in view and was actuated by strikingly similar inner motivations and outward pressures (p. 84). There is no claim that perfect outward unity was achieved; nevertheless, it is stated, "it brought the church a larger measure of outward unity than it had before or than it had since" (p. 129). The unity of the first century was that of life and faith; the unity of the second century laid emphasis on form and common structure (p. 133).

Knox often draws back with one hand what he gives with the other. On page 17 he states that we must "invest the early Catholic movement with an interest and importance—yes, with an authority—which it deserves and which we must acknowledge, if we are ever going really to achieve the unity it sought." Then cautiously he admonishes the present-day "Catholic" to acknowledge the soundness of the historic Protestant emphasis upon a distinction as regards normative values between the first century and any later century (p. 146). Something essential is lost, he feels, if the authority of the second century is raised to that of the first. He seems to compromise by implying that the second century should be recognized as authority for common forms of polity and worship and the first century as to life and faith (p. 149). He concludes that "the coming great church will be apostolic as well as Catholic, and Catholic as well as apostolic" (p. 155).

He insists that those who accept the sole normativeness of the New Testament

are actually affirming the normativeness of certain decisions of the Catholic church. By accepting the canon and the ancient creeds we acknowledge the authority of the early Catholic Church. Here Knox follows the well known reasoning of the Roman Catholic Church that the church invested the Scriptures with authority. The historic Protestant position has maintained that the authority of the Scriptures does not depend in any degree upon the judgment of the church nor does her sanction give them validity. The Bureau of Standards may verify that a certain metal is gold, but such verification does not make the metal gold. The Scriptures are intrinsically authoritative and the church has recognized this on internal and external evidence. Again we accept the ancient creeds not on the authority of the second-century church, but because they conform to the Scriptures. Herein Knox reveals that he is far removed from the historic Protestant position.

#### ACCEPTANCE OF EPISCOPACY

The answer to unity of the church Knox finds in what he terms the historic episcopacy. He writes frankly, "I simply cannot conceive of the union of Christendom except on the ground of a polity which . . . involves the full acceptance of the historic episcopate" (p. 142); "I see no hope of a united church without the universal acceptance of episcopacy" (p. 143). He feels that on this matter we cannot agree to disagree. We may

disagree on matters of faith and worship but not on form and polity!

However, the acceptance of the episcopate must not involve acceptance of either the fact of apostolic succession or any understanding of its meaning. The Catholic must not insist that the only sound reason for its acceptance is the belief that it was the primitive church order or that Jesus or the apostles instituted it (pp. 145, 146). The reviewer believes this to be divisive, for some in the "coming great church" would trace the order of the ministry and the episcopate to the authority of Christ and the Apostles while others would trace this to the authority of the second-century Catholic movement or to expediency. Within this "united" church a "Catholic" and a "Protestant" party would exist.

#### EVANGELICAL MISGIVINGS

The accusation has often been leveled at the evangelical that he has no concern for greater unity, that he is basically disruptive and incapable of seeking unity, and that he has no ground for opposition to elements of present-day ecumenicity. Let fairness prevail, however. If John Knox's conception of Christ prevails, the evangelical is asked to give up his Lord and God for what he feels to be a superficial outward unity. Christ is not a symbol to which an "event" and a community have given significance. Christ is *the event*. He has created and given significance to the Christian community. The (Continued on page 37)

## WE QUOTE

### CECIL B. DE MILLE

*Distinguished Motion Picture Producer*

. . . The decision we make at our desks in Hollywood may intimately affect the lives of human beings . . . throughout the world. . . . We are responsible as artists and as molders of men's thoughts. We have a duty to our art and a duty to the audience for whom we make our pictures. We must keep those two responsibilities clearly in view all the time. If we do that we may be able to keep our industry free of the forces which threaten to corrupt it from within and the forces which threaten to cramp and stifle it from without. Our greatest danger from within the industry is the worship of the golden calf—the temptation to care nothing about what we put on the screen as long as it makes money. . . . Perhaps we think it is easier to draw a crowd by pandering to their lowest tastes than by inspiring their highest ideals. . . . But it is treason to the human spirit, and treason to the art we serve. And we are simply stupid if we have not learned that, in motion pictures, dirt is not necessarily pay dirt. . . . Who else in the world can go, as our pictures go, into every corner of the world—almost into every home and heart of the world? Who else—except the missionaries of God—has had our opportunity . . .?—In an address to 900 leaders in the motion picture industry at the Screen Producer's Guild Milestone Dinner.

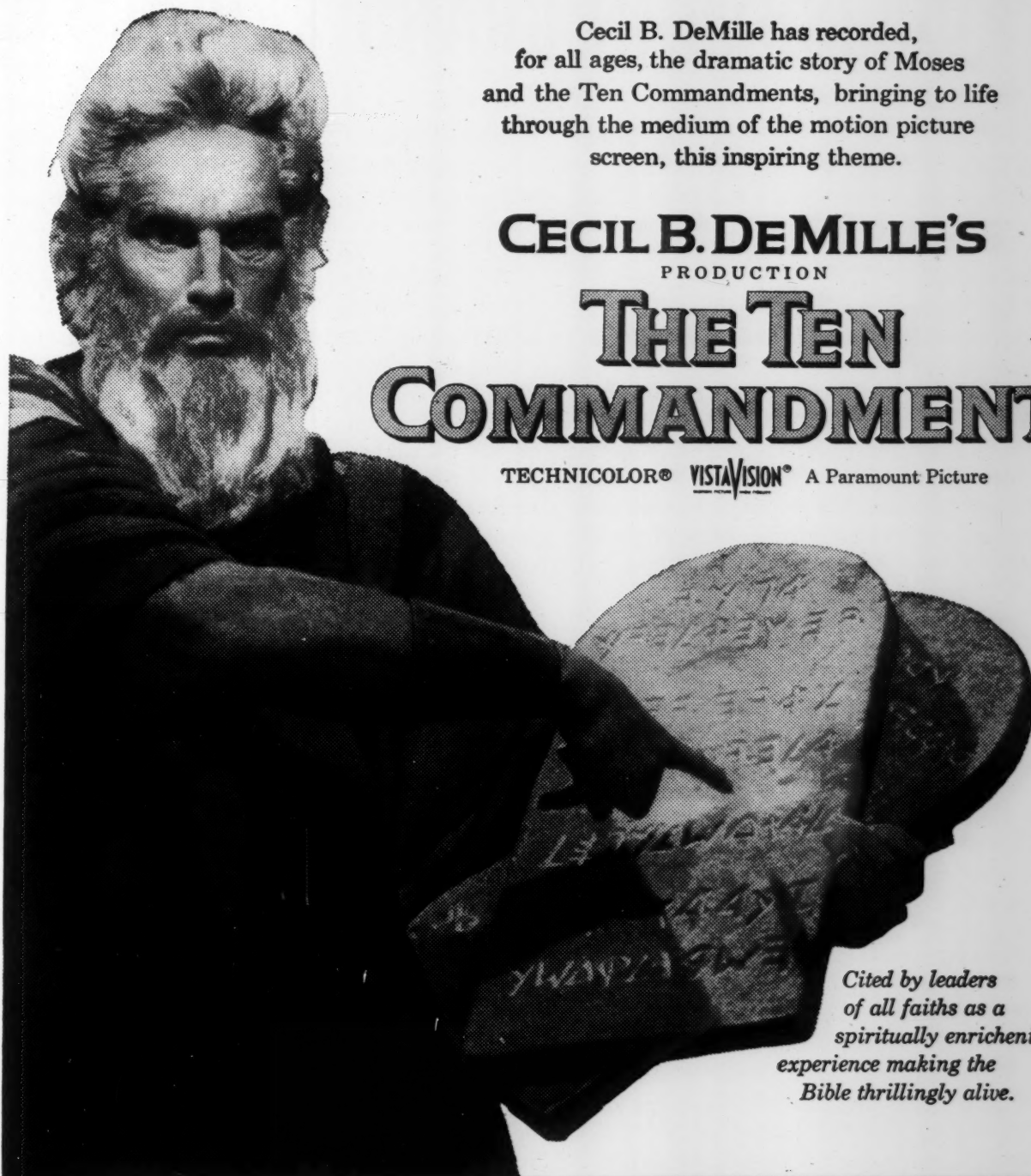
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and the Ten Commandments, bringing to life  
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# "PUBLISHED IN GRAND RAPIDS"

There was a time not so long ago when the phrase, "Made in Grand Rapids," referred unmistakably to furniture, and in this connection the trademark slogan was known the world over. Things have changed, however, and in the last 30 years metal products and automobile components have come to overshadow furniture as the Michigan city's chief output, and the world's home furnishings market has become concentrated in Chicago.

The city's name nonetheless remains famous, but nowadays when one mentions "Grand Rapids," especially in religious circles, the reference is more apt to bring to mind the publishing of religious books, a field that has assumed considerable importance in the last quarter century. This remarkable advance of Grand Rapids to the forefront of religious book publishing was dramatically illustrated recently when one of the most widely known of the city's book publishing firms celebrated its twenty-fifth anniversary. Significantly, the same week's issue of *Publisher's Weekly* listed no less than 40 new titles issued by the firm that month, and it was cited that more than 1600 titles had been issued by that organization in the last quarter century. This would be considered a good record of productivity even for a large New York publisher. And speaking of New York, little do the big city's editors and publishers realize the major role they played in building up Grand Rapids as a publishing center.

The growth of the Grand Rapids complex of book publishers has been noted by many religious journals all over the world, as evidenced by the increasing frequency of the name Grand Rapids in their book reviews and credit lines. Today in addition to Eerdmans, Zondervan and Baker, there are several smaller firms: Kregel, Society for Reformed Publications, Gospel Folio Press and more recently, Grand Rapids International. It is interesting to observe that the first four named all got their start in the second-hand theological book business (although today only two still have used-book departments). Their familiarity with rare and out-of-print religious titles gave them a shrewd sense of the demand for many works of a generation or two ago—titles conveniently neglected or completely forgotten by the New York publishing offices. The Grand Rapids publishers simply picked up the fumbled ball and ran with it, and they are still running hard. For the largest and most important (and certainly the most profitable)

share of the Grand Rapids publishers' output consists of reprints of old religious and theological works that had been allowed to go out of print many years ago. Most of these are conservative, evangelical works that appeared in the late nineteenth and early twentieth century, roughly the period 1875 to 1925, but the major part of these titles had been issued just before the turn of the century. Today these reprints—"second-hand" publishing, if you will—constitute the backbone of a flourishing Midwest publishing industry that supplies millions of volumes each year to bookstores and schools all over the world. And lest it be said that the conservative Protestant market was a marginal one, and thus understandably passed up as hardly worthwhile, it must be noted that many of these warmed-up titles sell several thousand copies each year in the Grand Rapids reprint editions—very likely more than they sold when originally issued, in many cases. So successful has been this postwar religious reprint phenomenon that it has spread to other publishing centers like Chicago and even back to New York itself.

Several elements combined to make it possible for the Grand Rapids publishers to make a bumper crop out of the gleanings left in the fields by the established New York houses. Some of these causes were religious and academic, others technical. First and foremost was the tremendous upsurge in religious interest and study after World War II, which sparked the mushroom growth of hundreds of colleges, Bible schools and seminaries, many of them newly founded and conservative, evangelical in character. The lack of suitable textbooks for these institutions was aggravated by the now-apparent vacuum of evangelical scholarship in the last thirty or forty years, and the preoccupation of the New York publishers with liberal religious thought in that period. Faced with an urgent need for books as working tools, the schools cried for reprints of recognized works of a generation or two ago—books by such solid scholars as James Orr, Philip Schaff, J. P. Lange, Patrick Fairbairn, J. B. Lightfoot, Charles Hodge and others.

The publishers in Grand Rapids responded. They were able to do so with a sure feeling, for they were being deluged with requests for these out-of-print works. And they were able to do so with alacrity, because the new process of photo-offset printing had now been applied to books on a production basis, so that they had only to select a good, well-printed copy of an old edition



and hand it to the printer. No longer was it necessary to have the plates or stereos available in order to print a new edition—a copy of the book was all that now was necessary; modern methods of photo-lith reproduction would do the rest. This was the other major factor in making Grand Rapids a reprint publishing center—although almost all of the actual printing of this type of work was being done in another Michigan center, Ann Arbor, as the direct result of government war work and research.

In addition to being able to reproduce these titles by the simple new photographic processes, the republication of most of these works was also, in most cases, without any need for payment of royalties. Almost all of the material was in the public domain, and the original publishers very rarely tried to enforce any reproduction rights. This tremendous advantage, coupled with the big saving of not having to set any type, has made this reprint publishing business particularly lucrative for the Grand Rapids houses and it has, in fact, constituted the backbone of their business.

It is amazing that none of the established New York houses sensed in time the reviving or continued demand for the better religious and theological titles of a generation or two ago. Some, indeed, were engrossed with the products of the new liberal theology. Others simply let their religious lists die out. But, back around the turn of the century, prominent New York imprints appeared on the title pages of volume after volume of sermons by Phillips Brooks, Louis Banks, Alexander Maclaren, H. B. Liddon, De Witt Talmage and others. Books by J. Gresham Machen, Benjamin B. Warfield, Philip Schaff, J. P. Lange, James Orr, B. F. Westcott, J. B. Lightfoot and others were issued in New York, even some time after that. Firms like Funk & Wagnalls, Dutton, Dodd Mead, Lippincott, Doran, Harper, Scribner, Longmans and Macmillan devoted a considerable share of their activities to the issuing of religious books of a conservative stamp. Today a great many of these same titles appear over Grand Rapids imprints. These include such large and important multi-volume sets as the *Nicene and Ante-Nicene Fathers*, *Lange's Commentaries*, *The Schaff-Herzog Encyclopedia of Religious Knowledge*, *Schaff's History of the Christian Church*, *The Biblical Illustrator*, *Talmage's Sermons* and many others. The rights to some of these were purchased for a song; others, out of copyright, were simply adopted as out-of-print orphans and reprinted without any formal arrangements.

An examination of the catalogs of the Grand Rapids publishing houses shows a predominance of old titles in new editions, some of them billed as "Restorations," others as "Reprint Classics," and so forth. In some respects the reprint activity in Grand Rapids is not of

recent origin. It started more than 30 years ago when the plates for several of the old George A. Doran properties were sold to Richard R. Smith, who resold most of them to William B. Eerdmans. These included such properties as *The Expositor's Bible*, *Maclaren's Expositions* and others still printed from the old plates. But the big boost came after World War II, when the advance of inexpensive offset printing and the entrance of new firms into the field multiplied the reproduction of old titles. No doubt some titles have been reissued that might just as well have been left out of print, but by and large the supplying of these reprints has been received and welcomed as a service by thousands of clergymen and hundreds of schools.

Several times in the last ten years it has seemed to appear, especially to book reviewers, that the reprint bonanza was about over, but each time there followed a new wave of warmed-up titles, many of them amazingly successful. True, and to their credit, most of the Grand Rapids publishers have also been issuing new titles in large numbers, even if in varying quality. But the outstanding characteristics of the religious publishing industry in Grand Rapids still are a conservative evangelical outlook, and the predominance of reprints. Certainly New York's neglect of the conservative market, and its preoccupation with expressions of liberal thought, left the Grand Rapids publishers a golden opportunity to capture what is now a rapidly increasing market for books of a distinctively evangelical Christian viewpoint.

### MIGHTY POTENTIAL OF NEW YORK CAMPAIGN

Speaking of Billy Graham's mission in Madison Square Garden, one of *CHRISTIANITY TODAY's* contributing editors, Professor Faris D. Whitesell, recently remarked that it carries the potential of being the greatest revival in all history. New York City is the first or second city in the world (depending upon the way suburban populations are computed), and is the center of the investment world and publishing business. With television and newspaper media open to the Gospel, and delegations coming by plane and train, the campaign makes Christianity an easy subject of conversation, will draw influential persons to the hearing of the Gospel, will encourage the clergy across the land to preach evangelistic sermons and to press the need for decision and will lift discouraged Christians to new confidence that God still works mightily in response to the prayers of his people.

The cause of evangelism in our day does not rest upon one person, as Billy Graham has so often pointed out. The Great Commission imposes the duty of Christian witnessing upon every believer. Let the Lord's redeemed say so.

END

# Operation Phenomenal

LIONEL A. HUNT

**T**he name of Count Nicolaus Ludwig Von Zinzendorf has come down in church history as the instrument which the Holy Spirit used to spark one of the greatest revivals the world has ever seen. Through his efforts prayer meetings started that continued for a hundred years. There were many evidences of a signal working of the Holy Spirit, and this Moravian revival originating in Germany began to affect distant parts of the world. Strange to say, however, although these basic facts are generally known, few theologians know what actually sparked this revival. Nor is it generally realized in circles of Christian leadership that the discovery of Zinzendorf's secret might lead to similar spiritual repercussions today.

## A CLASS OF NINE GIRLS

It was August 17, 1727. Count Zinzendorf was giving spiritual instruction. Was this to a church of a thousand wealthy and influential adherents? Far from it! The Count's occupation would be disdained by many of today's clergy. His instruction was to a class of nine girls between the ages of ten and thirteen. He had told his wife that although the girls gave outward attention, he could not perceive any traces of spiritual life among them. It is recorded that on July 16 he poured out his heart in effective prayer, and was in great anguish of soul for these girls. Then for ten days, August 17 to 27, this influential Count's prayers were answered in a great outpouring of the Spirit of God upon these girls. As the hours passed, more girls, then the boys, then the adults of the refugee community of Herrnhut came under the Spirit's influence. An eyewitness said, "I cannot ascribe the cause of the great awakening of the children of Herrnhut to anything but the wonderful outpourings of the Spirit of God. . . ."

## WHERE GOD BEGINS

An exhaustive study of this great spiritual movement was made by Dr. Clay Trumbull, who in his Yale Lectures states that Zinzendorf and his co-workers took up

Alongside his work as an electrical engineer, Lionel A. Hunt has carried on children's evangelistic rallies for more than 20 years. Born in London, he completed studies as a professional engineer in British Columbia in 1932, and now resides in Toronto. He is author of *Fruitful Child Evangelism*.

an emphatic ministry among the children. They preached directly to them, gathering large numbers into the church fold. At the same time they arranged for the personal training of the converts individually by placing them in small classes under special teachers. John Wesley met Zinzendorf and went away persuaded that children can play a great part in any spiritual movement. Thus Wesley laid great stress on the work among the children and on the class instruction of converts. He said, "Unless we take care of the *rising generation* the present revival of religion will be *res unius actatis*—it will only last the age of a man." And Dr. Trumbull stresses that in this statement Wesley touched the truth of truths concerning God's method of giving permanent power to the work of his church. Lecky, in his careful review of the methods and influence of the Wesleyan movement, says, "The Methodists appear to have preached especially to children"; and he cites the words of Wesley when describing "among other cases, a remarkable revival among children at Stockton-upon-tees in 1784. Is this not a new thing upon earth? God begins his work in children. . . . Thus the flame spreads to those of riper years."

## SIMILAR PATTERN OF EVENTS

Today in America and elsewhere there appears to be a condition much the same as the spiritual condition prior to the above mentioned revivals. There is also much evidence that the Holy Spirit is working in an unusual way among children. The need of today is for influential Zinzendorfs and fiery Wesleys to pour out their hearts for the children. The enemy of souls seems to be subtly busy doing all he can to keep our attention, our praying, our budgeting, our planning, on adult evangelistic crusades, because as Billy Sunday said, it is a miracle of God if a man over forty comes to him. We no longer remember that Moody and Spurgeon started their tremendous ministries among children, that Dr. Torrey said, "It is a well proven fact that no other kind of meetings bring such definite results in the way of conversions as meetings held for the specific purpose of bringing children to Christ. No revival is what it ought to be if a great deal of attention is not given to the children, and much prayerful effort put forward for their conversion. Whatever other meetings

are held or omitted in times of special revival interest, meetings for children should not be omitted under any circumstance."

### GOD'S HEART FOR THE CHILD

The above quotations are but from men, and some may question their authority. How wonderful, then, to find that they agree with Scripture. God's heart is very tender toward the child. It is not his will that one of these little ones should perish. Christ commands us to suffer them to come to him. He promises reward to those who minister to the child. He also informs us that they have angels that appear before his face! Christ himself warns us not to "think down upon" (Young) one of these little ones, and his denunciation of anyone who would cause a child to stumble is indeed serious. It brings to mind the minister who gave an altar call and found his own six-year-old among the penitents. "Run along home," he whispered, "this is no place for you." But upon the father's homecoming he found he had offended his little one as he heard his plaintive, "I wanted to come to Jesus but Daddy wouldn't let me." As father and son knelt together, a child's angel appeared before the Father in heaven with the news that caused rejoicing among the angels, and a minister of the gospel found forgiveness for the tremendous transgression of "forbidding" a child.

### NEGLECT OF THE YOUNG

Scripturally, historically, statistically, there is ample evidence that spiritual attention should be given to children in an aggressive and positive way. Too many churches are leaving the care of the children to the church school; hence we find but 20 per cent of the scholars converted and 80 per cent or more leaving in their teens. The church school has its important place; yet these spiritual statistics but emphasize Finney's statement that the church does not advance by its routine program but by special spiritual efforts and "there will never be a revival till somebody makes particular efforts for this end. . . ." Such special efforts were not uncommon years ago, efforts in which hundreds or thousands of children were brought into evangelistic meetings specially adapted to the child. Space forbids mention of many such recorded campaigns, but an outstanding example is that of Spurgeon's Metropolitan Tabernacle.

The children's evangelist was the Rev. E. Payson Hammond, and his book *Early Conversions* gives much insight into God's workings among children. Of this campaign Deacon Olney said, "This building will seat six thousand adults, but there are today crowded into it no less than eight thousand. . . . I believe at least three thousand outside who came here to get admittance cannot do so." A man of much experience said he believed that during those weeks' meetings from

two to three thousand were convicted of sin and brought to Christ.

When Mr. Hammond returned to London seventeen years after this children's evangelistic effort, Mr. Spurgeon told him of the permanent result of those meetings. He thanked God for the great numbers that came into the church through the meetings, and told of many preaching the gospel then who had been converted in those meetings. Today it seems that one of our difficulties is that we have lost our belief in the conversion of children, and the church is suffering. Mr. Spurgeon once said that he was in the habit of receiving thirty to forty children into his church every year. He had "found it necessary to excommunicate one or two adults in that time, but had never yet found it necessary to dismiss one received in the early years of childhood." In America, Payson Hammond had results similar to those in Britain. In one case from a united effort in Rochester 1,001 children joined the churches. Among these were some as young as nine years. Later Dr. Campbell wrote: "Six years ago Mr. Hammond held a similar series of meetings in this city and it is sometimes asked 'What has become of the converts?' . . . At the Central Church a careful investigation has been made. . . . As the fruit of the revival season of 1863 one hundred and sixty-three persons were received into Central Church. . . . Of these one hundred and fifty-three are either in good standing today or have taken a regular dismission to other churches, or have died in hope. . . . Of the 163 new recruits only ten missing at the end of six years."

### EVANGELISM VERSUS ENTERTAINMENT

To get results like the above today we must alter our thinking. We must abandon the thought that child efforts must be addressed by a professional entertainer able to send the child into hysterics. It is time we realized that the child needs the same sane presentation of the passion of Christ that reaches the adult. We have got to look upon the child effort in exactly the same light as the adult effort, except that advertising and program are geared to the child. The adult campaign necessitates the seven P's, and these must characterize the child effort. Unless Planning, Prayer, Preparation, Publicity, Program, Personal work and Pastoral work are conducted with the same enthusiasm and effort as for the adult campaign, we cannot expect God to fully bless.

But when these conditions are met the results are phenomenal today in America. The harvest field is thirty million unchurched children. It is a virgin mission field on our doorstep. These children are susceptible to gospel influence, but are passing into adulthood and into the sophisticated age at the astonishing rate of fifty thousand a week. The call of God is that Christian leaders face the challenge—and act.

END



## HOLY SPIRIT IN THE NEW TESTAMENT

(Continued from page 5) the other members of the Godhead. He nowhere asks for a specific act of faith toward himself. He turns us ever toward the Son of God and through him to the Father. It is his glory to glorify Christ. No man speaking by the Spirit of God called Jesus accursed: and no man can say that Jesus is Lord, but by the Holy Ghost (I Cor. 12:3).

END

## FROM WESLEY TO GRAHAM

(Continued from page 7) sympathetic appraisal at the close of the Crusade, when "a fairly widespread beginning of a return to the Christian religion had already set in. . . . Many things had combined to make people desire to find an escape from moral indifference, disillusionment and despair. Many were ready to be recalled to their faith in Christ or to discover afresh his claim upon them." Thus, like Moody and unlike Wesley, Dr. Graham did not, under God, initiate a recovery of faith but was used to lift forward the incoming surge. For, as the Archbishop also wrote in June, 1954, the London Crusade "beyond doubt brought new strength and hope in Christ to multitudes, and won many to him. . . . It has given an impetus to evangelism for which all churches may be thankful to God."

It is too soon to appraise Dr. Graham's position in the story of British Christianity. But his London and his Glasgow Crusades can never be forgotten. And if the signs of the times are sure and if, as is to be hoped, he returns to conduct a Crusade in the Industrial

North of England, it would certainly seem that he will be regarded by the later twentieth century as significantly as Moody the century before.

## EVANGELISM AND THE NATION

These five evangelists—Wesley, Whitefield, Moody, Torrey, Graham—with varying backgrounds and characters and, apart from their different historical environments, varying methods, have characteristics in common, which might be called the marks of the great evangelist. Each has the awareness of a definite, dated conversion, though not necessarily preceded by intense spiritual conflict. Each has an unhesitating dependence on the Bible as the Word of God, to be used as the Sword of the Spirit; no liberal has ever been a great evangelist. All the five possess great energy and resilience, an ability to continue for prolonged periods without proper leisure and to seize their relaxation in odd moments—Wesley did most of his reading on horseback as he traveled to his next engagement.

They exhibit strict discipline of body and mind and know that their ability to preach effectively depends on their willingness to absorb Bible knowledge and to read widely. They have faith, continually renewed. They have a passionate, unforced love for the souls for whom Christ died and, above all, a deep and abiding sense of the presence beside them of their Lord and Saviour.

Pastors, teachers and administrators each have their part to play. But without the evangelist God's will for a nation cannot be fulfilled. And without these men, from Wesley to Graham, England would not be what it is.

END

# EUTYCHUS and his kin

## IN AND OUT THE WINDOWS

Every preacher knows that illustrations in sermons are windows to let in the light. Some sermons are like railroad coaches, with windows regularly spaced throughout their length; others are ranch style, featuring one picture window. Homiletical architecture, taking its cue from contemporary building, is using more and more glass. Indeed, to change the figure, as every illustrator must, many sermons have so many windows and so little structure that they resemble not so much a greenhouse as a fish net, classi-

cally defined as a large number of holes tied together with string.

A window does not only function to admit light. Recall the experience of my namesake at Troas! (Let me here deny categorically that Eutychus fell asleep on the window sill because Paul's sermon lacked illustrations.) Many a bemused hearer has been lost from a sermon *via illustrationis*, that is, out the window. Consider the folly of the young preacher who on a June morning is the victim of his repressed desires and pictures an approach shot to the ninth green to illustrate his second point. The greater his

finesse with his homiletical iron, the more squarely he will loft fifteen per cent of his hearers over to the wrong fairway for the rest of the service.

Illustrative windows have also been known to admit dust, bugs and noise. Red herrings have been dragged through some; others are service ports from which thousands of canned anecdotes slide down an endless belt.

One preacher's corrective is to compare illustrating to harness racing. That illustrative critter must be lean and fresh, it must move fast on the inside track, and most of all, it must be harnessed.

Unless it carries the point down the homestretch, keep that horseflesh off the track.

Still better, board up those windows and distill a limpid prose like that of this letter, which is free of all illustrative additives. EUTYCHUS

### CHURCH AND SCHOOL

Modern Americans are inclined to see Jesus altogether as a teacher. As if to correct the imbalance, they have with careful determination stripped his church of most of its teaching authority. It is not uncommon to hear preachers who call themselves evangelical declare from the pulpit and elsewhere that the traditional Gospel is not relevant to modern life, and 'public' schools are our salvation.

The supposed reason for abandoning the Church as the great teaching institution is that we believe in separation of Church and State. The slogan has served well a long night of debauched ravishing, both of Christian schools and Christian knowledge. Thank God there is a streak of dawn light splitting the darkness. Church schools are 'appearing all across the land: they may herald the dawn of real revival in our time.

It is strange indeed that to separate Church and State, American Christians have separated church and school. There is neither precedent nor logic for this. Certainly there is no doctrine. From the time of the great commission the Church has taken to herself full authority to teach all knowledge in the Name of Jesus: the brilliance of her scholars and thinkers has overshadowed even the giants of every non-Christian civilization. The mighty Aristotle has been 'brought up to date', and Plato cut down to size.

One searches in vain in the past to find any serious view that learning is a function of civil government, not of ecclesiastical. Even pagan writers of ancient Rome recognized that men's religious beliefs are not subject to the power of police. Religion and learning are almost synonymous. Poets and philosophers were the religious leaders of paganism: and, for the Jews, the beginning of wisdom was the fear of the Lord. The scholars of China pored over the religious teaching of Confucius. In frontier America the little red schoolhouse was more often than not the neighborhood church. Even Marxist religion is equated with the 'intellectuals'.

Recent developments in New York state have only clarified the oneness of religion and learning. Reports of investigations and hearings on the subject make it clear that the root of all controversy

over what is to be taught in the schools is religious. It seems to be impossible to teach any recognizable morals in New York, because all morals must reflect a religious conviction of some kind. It seems to be overlooked at the moment that it also reflects a religious viewpoint called godlessness to teach no religion.

In the face of this dead-end, the Council of Churches in at least one major city has expressed itself through committee as being unalterably opposed to teaching any sectarian religion in public schools. One is entitled to ask what religion is not sectarian?

Christianity is certainly sectarian in the eyes of civil government: if, then, it cannot be taught in government controlled schools, what religion do Christians accept from government schools?

The Christian doctrine about civil government has been expressed straightforwardly since the preaching of Peter and Paul. Rulers exist to punish wickedness and reward virtue. That covers all civil government authority in both domestic and international affairs. There is no hint that the government also teaches the young. If it does, and if Christians have no schools of their own, then Christians are compelled to accept a strange doctrine that the government not only punishes and rewards, it teaches. When we see state schools in other lands, we cringe at the shadow of tyranny and compulsion.

So-called 'public' schools (a misnomer for tax-supported or state-controlled schools) are usually espoused with a passionate conviction that they are a bond of unity. This raises a fundamental religious conviction. Whatever gives unity to a people is that people's god. Could it be that the real center of real American religion is the image of Caesar, or the power of taxation and punishment with the sword? Are we not really united in Christ?

Certainly it makes sense for those who worship civil government to give to government the religious authority to teach: for to such, government is a god. But one must search in vain for any other rationale. Those who, having other gods, make of Jesus only a great teacher are not espousing the Jesus who really lived, or who has ever been really worshipped by any Christian Church. But both Latin and Greek churches have been alert to the pagan's 'debauchery of learning', or 'lust for knowledge' which accompanied his worship of Caesar. The comparisons are too easy to allow any rest to the conscience of any American Christian. Learning, as a tool and an arm of faith, has reached heights

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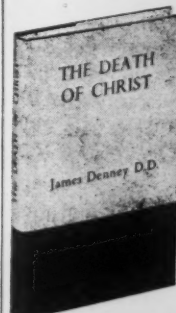
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in Christian scholars never attained outside the fold: but when made an end in itself, it has been a corrupting debauchery, a vicious lust.

This realization suggests some startling possibilities for modern churches. At a time when local school costs have caused public outcry, as in Denver, and when the Federal government is straining to centralize all tax-supported schools through its already overloaded budget, these possibilities cry out for attention.

Cost wise there is an overwhelming argument for opening the doors of thousands of church 'educational buildings' for week-day schools. Most of them are dark and empty except for one hour on Sunday. They are available at no extra cost to the same community which otherwise will have to construct equal but separate facilities.

The administration for congregational schools already exists where a congregation is functioning. All that needs to be added is a teaching staff.

The educational philosophy is at hand with the glory of the ages stamped upon it—the high calling of Christian scholarship.

By relieving civil government of a chore it cannot perform, by returning to a Jesus of Incarnation, Atonement and Beatific Vision, modern American churches can speedily and easily take up once more their great evangelistic mission of being a teaching church. At the same time, they can leave civil government free to its natural and historic function of punishing wickedness and rewarding virtue. Perhaps peace is nearer and easier than we thought, if government can do its work because the Church is doing hers.

For those who are alarmed at Roman Catholic schools, one need only reply their is no fear of Roman schools among non-Romans who have their own. Certainly we need not turn to political action to curb the religious activities of our Roman Christian brethren.

St. Thomas Episcopal T. ROBERT INGRAM  
Bellaire, Tex.

## PROPTIATION

The article "Propitiation" (Apr. 15 issue) is timely and commendable. I hesitate to raise any question concerning it because Dr. Nicole is no doubt already aware of what comes to my mind. But, if he is, I wonder why he fails to note it. He lists three appearances of the word propitiation in the English N. T. What he does not note is that while *hilasmos* is the equivalent Greek for the two appearances in I John, the word that St. Paul writes in Rom. 3:25 is *hilasterion*. *Hilasterion* is

the LXX word in Exodus 25:17, which KJ translates as mercy-seat. Does not this translation and its concept better fit St. Paul's thought than propitiation? Is not Christ the new way to the Father, apart from the Law, through the New Covenant? Would our author not wish to add another item (6) to his "relevant observations"?

EARL M. HONAMAN  
Diocese of Harrisburg  
Suffragan Bishop, Williamsport, Pa.

Bishop Honaman's observation is welcome. His interpretation of the meaning of *hilasterion* in Romans 3:25 has the support of many exegetes (Origen, Luther, Calvin, Grotius, Tholuck, Olshausen, Lange, Philippi, A. Ritschl, Liddon, Gifford, and very recently Nygren, T. W. Manson, etc.). There are also many, however, who have favored another view (Hodge, Shedd, Godet, B. Weiss, Zahn, Sanday and Headlam, V. Taylor, C. H. Dodd, Lietzmann, O. Michael, F. Buechsel, J. Knox, etc.). This is obviously a keenly debated question, and it was our desire . . . to avoid as much as possible controversial issues, if merely incidental to our main contention.

In any case, whether the rendering mercy-seat be or be not favored in this instance, the fact that *hilasterion*, a cognate of *hilasmos*, is used implies an element of propitiation in this passage. If *hilasterion* is the mercy-seat, the root meaning of the word connotes that this is the propitiatory place, the place at which the propitiation of God with respect to his people is sealed and signified. If another translation be preferred, it should be one in which the idea of propitiation, etymologically and semantically implicit in *hilasterion*, comes explicitly to the fore.

ROGER NICOLE  
Beverly Farms, Mass.

## THE CHURCH AND VITAMINS

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Allow me to protest briefly the unsavory nature of the advertisement on the back page of your issue (April 29). I look upon this kind of advertisement . . . as on a plane with liquor advertisement. . . .

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I was very much astonished as well as shocked to find this ad in your journal. . . . The product is a simple vitamin prepara-

tion which can be purchased in any drug store at a fraction of the price. Even if prescribed by a doctor it would not cost as much as this. . . . E. OSTERGAARD, M.D.  
Evansville, Minn.

I am writing . . . of my personal dislike of your lack of taste. . . . Referring to the blazing headline: ". . . increased income plan endorsed by leading Churchman". . . . What 'leading Churchman'? What Pastor who is faithful to his calling has time to degrade himself and his ministry by becoming a pill peddler? . . .

CHARLES L. KOESTER  
Holy Trinity Ev. Lutheran Church  
West Allis, Wis.

● CHRISTIANITY TODAY's advertising policy is still fluid, except for the basic requirement that advertisements be culturally constructive. Beyond this, CHRISTIANITY TODAY does not restrict advertising to items it approves, whether church publications or products in general. The vitamin advertisement in question was cleared by a reputable Christian physician in advance of publication. Publishing costs are high, and advertising is necessary to meet them. When the quota is met through advertising more natural to a religious magazine, CHRISTIANITY TODAY will adopt a more restrictive policy. Meanwhile, it can only hope that the balances of the magazine will assure that readers burdened for the Great Commission will not lose that concern even if and when they are attracted to the ministry of vitamins.

CHRISTIANITY TODAY sincerely regrets, however, the appearance of a hotel advertisement (May 13 issue) containing reference to a cocktail lounge, and straightforwardly apologizes to its readers. The advertisement in question arrived late, and was relayed directly to the printers (unfortunately) without proof-reading by our advertising department.

—ED.

## CATHOLICISM AND LABOR

I would appreciate your correcting an error in my article "The Catholic Plan for American Labor" (April 29). . . . The reference at the very end was to Italian, not Indian history. . . .

KERMIT EBY  
University of Chicago  
Chicago, Ill.

● CHRISTIANITY TODAY's proof-reading department dozed at a strategic point in Dr. Eby's article. His point was, of course that recent Italian history supplies a commentary on the operation of the corporate state toward which he thinks Catholic social action leads.—ED.



# THE BIBLE: Book of the Month

## I THESSALONIANS

Unless a thorough study of I Thessalonians has been made, one does not know Paul, "the apostle of the Gentiles." Some students focus their attention on Paul, *the theologian*; others on Paul, *the man*; still others on Paul, *the missionary*. These three lines of interest converge beautifully in I Thessalonians.

To begin with the *theological* interest. Nowhere do we find so much source material for the doctrine of the last things (eschatology) as in the letters to the Thessalonians. In I Thessalonians every chapter ends with a reference to the second coming (1:10; 2:19, 20; 3:11-13; 4:13-18; 5:23, 24). As for Paul, *the man*, it has been well remarked that here he stands out "in all the charm of his rich and varied personality" (George Milligan, *St. Paul's Epistles to the Thessalonians*, London, 1908, p. xliii). The following passages may be regarded as windows that afford a look into Paul's great heart: 2:1-12; 3:1-10; 5:12-24. And as for Paul, *the missionary*, studies devoted to this subject often refer not only to Acts 17:1-19, which contains a brief report of the work at Thessalonica, but also to I Thessalonians 1:8-10, which indicates the content and the amazing success of Paul's missionary message.

The epistle contributes more than a triple primary source for the study of Paul. It manifests God's glorious special revelation that comes to every believer with absolute divine authority; it indicates how one may enjoy real comfort in life, benefit his brothers and sisters in the Lord, and live to God's glory.

Authorship of this epistle presents no great problem, as it is among those letters which even today are generally conceded to Paul. To be sure, some disagree with this well-nigh unanimous opinion, but they do so on wholly subjective grounds which, if pursued to their logical conclusions, would rob Paul of *all* his epistles. According to some of these objectors, the letter cannot have been written by the great apostle because it is too un-Pauline, and according to others it cannot have been written by him because it is too Pauline! In the hands of such men Paul simply does not have "a ghost of a chance." But all the real evidence points directly to Paul. The epistle presents itself as *his* letter (1:1; 2:18), has the typical Pauline structure, is Pauline both in vocabulary and phraseology, reflects Paul's character, and was ascribed by the early fathers to Paul. Even the early

heretics are in agreement with this dictum.

There are those who believe that II Thessalonians was written before I Thessalonians (for example, Lyle O. Bristol, "Paul's Thessalonian Correspondence," *Expository Times*, Vol. 55, 1944, p. 223). But that II Thessalonians 2:1-12 clearly points back to I Thessalonians 4:13-18 can be seen by comparing the two (cf. especially II Thess. 2:1 with I Thess. 4:17; and note also the reference in II Thess. 2:15 to an earlier epistle).

A more difficult question is whether here in I Thessalonians the apostle gives an answer to a letter from Thessalonica that Timothy presumably had brought with him. Interest in this question has been revived by the article of Chalmer E. Faw, "On the Writing of First Thessalonians" (*Journal of Biblical Literature*, Vol. 71, December, 1952, pp. 217-225). Personally I believe that the evidence favoring the answer-to-a-letter idea is insufficient (see my *Exposition of I and II Thessalonians*, pp. 12 and 13, for detailed argumentation).

### HISTORICAL BACKGROUND

On his second missionary journey Paul, accompanied by Silas and probably Timothy, reached Thessalonica or Salonica, as it is called today. Situated in northeastern Greece, on what is now called the Gulf of Salonica, Salonica has become next to the largest city of Greece, with a population of about a quarter of a million. In course of time Thessalonica became the capital of the entire province of Macedonia. Because it had sided with him in the great struggle for supreme power, the emperor Augustus made it a free city. Hence, even in Paul's day a great measure of home rule was enjoyed in the selection of magistrates, who were called "politarchs" (Acts 17:6).

Although the culture of the city was basically Hellenic, its population was cosmopolitan. In addition to Greeks and Romans, the city was "hometown" for many a Jew. It is not surprising, then, that Paul found not only pagan idol worshippers—Mt. Olympus, "the home of the gods," was nearby—but also Jews and proselytes.

The missionaries seem not to have stayed long in this city, though the "three weeks" mentioned in Acts 17:2 probably indicates the period during which the apostle taught in the synagogue. For

various reasons, the opinion of most commentators that the *total* duration of the Thessalonian ministry was longer than three weeks must be considered correct. Though the ministry was short, the amount of work the missionaries performed was amazing. Paul taught that the Messianic prophecies had attained their fulfillment in Jesus; that it was He who suffered, died, was raised from the dead, and will come again, all according to the Scriptures; that by his work he delivered from the wrath to come all those who trust in him; that idol worship is evil and foolish; and that those who accept Christ, having been called into his glorious kingdom, should live a life of sanctification so as to please God who saved them (Acts 17:3; I Thess. 1:9, 10; 2:12; 4:1-3). On one point—Christ's return and the events that will precede it—Paul gave detailed instruction.

The great missionary's heart was in his message. Deeply persuaded of the supreme importance of that message, he dealt with each person as a father deals with his children, teaching, exhorting and encouraging (I Thess. 1:1-5; 2:4, 5, 7, 8, 10, 11). There were many conversions, so that Paul later on mentions the joyful and enthusiastic manner in which the word had been taken to heart, and the fact that this congregation had become an example to all believers in Macedonia and Achaia (I Thess. 1:6, 7). It is not surprising that Paul's "success" made the unconverted Jews jealous and angry. In fact, their opposition resulted in the departure of the missionaries, who made their way to Berea. Here Silas and Timothy stayed for a while, Paul himself heading for Athens. It was there that Timothy found Paul, who, being deeply concerned about the young church, sent him back to Thessalonica.

When Timothy returned from his mission, Paul was carrying on his gospel activity in Corinth. So encouraging was Timothy's report that Paul's heart was filled with joy and thanksgiving. "Now I really live," said Paul, as Timothy brought him the wonderful news of the undiminished faith and love of the infant church (cf. I Thess. 3:8). Yet there was also some bad news. Base opponents were casting slurs at Paul's character and motives (I Thess. 2:3-10) and were trying by this means to destroy his influence and the comfort his message had brought. And comfort was badly needed, comfort blended with further instruction. This was true especially with respect to one important matter. Some members of the church had "fallen asleep." Were they going to share in the glory of Christ's return? (Continued on page 33)

# Christianity in the World Today

## "INDIFFERENT" NEW YORKERS RESPOND

The time was 7 p.m., 30 minutes before the opening in New York's Madison Square Garden of the biggest evangelistic crusade ever attempted. In nearby Times Square, crowds moved along in bee-hive proportions. But it was evident they were not on the way to hear Billy Graham.

Traffic seemed to thin with each passing block near the Garden. The thought of a syndicated columnist came to mind that indifferent New Yorkers might stay away by the thousands. Tiny darts of fear played around the edges of the possibility. Months of round-the-clock work by scores of people had gone into the effort. Unnumbered prayers had been offered. Members of 1,500 churches had studied faithfully the ways to tell people about Christ. Favorable publicity had been unprecedented.

Where were the people? A chartered bus rolled down the street. The riders were singing and the words rolled out of the windows for all to hear: "Everybody ought to know who Jesus is."

Statues of pugilists dotted the entrance to the famous old arena. A number of policemen stood nearby with little to do. A step through the doorway provided the answer as the 1,500-voice choir boomed: "How Great Thou Art." Over 18,000 were already there. Hundreds had been there when the doors opened at 6 P. M.

An estimated 250 reporters, columnists and photographers overflowed the huge press section, located near the spot where two circus tigers had tangled in a death fight a few days earlier.

After announcements and songs, the simple gospel of Jesus Christ was preached—in language a child could understand but one that gripped the attention of adults. The message was preceded by a prayer: "Grant that the speaker may hide behind the cross, and let the people see none save Jesus Christ."

When the invitation was given, 704 of the "indifferent" New Yorkers arose from their seats, some in the top balconies, to walk the longest and shortest mile in the world. They came from every strata of society. (During the minutes of the invitation, 5,000 people from one town in India were on their knees praying. Tribesmen in Assam, who have never seen a two-story building, were praying for people in the concrete jungle of New York.)

The opening night was important. And the inspiring scenes were to be repeated nightly in following weeks.

Probably more important, however, was a meeting Mr. Graham addressed on the second morning of the Crusade. The theater marquee said "Cinerama: Seven Wonders of the World." Inside were several hundred ministers from the greater metropolitan area.

"All the elements of successful evangelism are here," he said, "and it will be a miracle if we do not have a spiritual awakening. Preaching is just a small part of the total picture. You are beginning to see for yourselves that it is not Billy Graham. It is all of us working together as a team, meeting certain spiritual conditions, that God is using."

He then outlined several objectives of evangelism: "The Church needs to be revitalized. Dr. Frederick H. Olert said, 'of every 100 enrolled members, 5 cannot be found, 20 never pray, 25 never read the Bible, 30 never attend a church, 40 never give to any cause, 50 never go to Sunday School, 60 never go to church at night, 70 never give to missions, 75 never do any church work, 80 never go to prayer meetings, 90 do not have family worship and 95 never win another soul to Christ.' We are so familiar with this record of failure that we are in danger of accepting it as something to be expected."

"A new evangelistic emphasis is needed in the church. Dr. W. E. Sangster said, 'The simplest way to embarrass a normal congregation is to ask them two ordinary questions: When did you last lead someone else to Christ? When did you last pray?'"

"We have the un-biblical notion that it is best to live our religion and not say much about it. Actually, a silent discipleship is the first betrayal of a movement that began when 120 Christians filled with the Spirit of God took the witness stand to declare the wonderful works of God."

"Another objective will be to bring a new unity among the churches of New York. The New York Times in an editorial recently said, 'The churches in New York have little influence and spend most of their time fighting each other.'"

"Many ministers need to rededicate their lives and, in some cases, to accept

Christ for the first time. In London we had ministers responding nightly to the invitation. Brian Green said, 'The Church today cannot evangelize until she is certain of her gospel and recaptures something of that brilliancy and hope which the early Christians possessed.' We ministers need to catch fire. Nazism had fire. Fascism had it. The communists have it. Dr. John Mackay said, 'It seems to be the Master deserves a more flaming allegiance than Marx.' But he isn't getting it."

"The primary objective of evangelism, however, is the conversion of sinners to Christ, both inside and outside the Church. Most church leaders recognize that there are thousands within the churches that need converting. If some of your church members come forward in the meetings and make a commitment to Christ, don't be alarmed. Rejoice!"

Of the message to be delivered nightly at the Garden, Mr. Graham said he would preach sin and judgment. "I am determined to know nothing among you save Jesus Christ and him crucified," he said, adding: "God forbid that I should glory, save in the cross of . . . Christ."

The evangelist said he would discuss atonement, justification, adoption, resurrection, life after death, the elements of commitment and Christian responsibility.

He continued:

"Many people say, Billy, why do you give an invitation? Moses gave an invitation in Exodus 32-26 when he said, 'Who is on the Lord's side, let him come unto me?' Joshua gave an invitation, 'Choose you this day whom you will serve.' Jesus gave many invitations. He invited Zacchaeus to come down out of a tree. If Jesus did that, I see no harm in asking a man to come down out of a balcony."

In speaking about the care of converts, Mr. Graham said: "In the average American church, of every two persons received on profession of faith, one has been dropped as a failure. If we treated newborn babes as carelessly as we treat newborn Christians, the infant mortality rates would equal the appalling mortality of church members. The whole early church was a communicants' class."

He urged the ministers to approach the meetings with an open mind, spend much time in prayer, engage in personal soul winning, to be tolerant and to sacrifice themselves.

"Let's move our personal feelings aside and see what God can do," he said. "The days are critical. The communist is almost winning the world with a lie, and we're losing it with the truth."



## Worth Quoting

"It is very probable that more men participated in the Olympic Games than engage in foreign missions around the world. You could put all the missionaries of the world right here (Seattle) in your own city stadium several times over, and you would find that most of them are brave women and girls. There are hardly enough males in missions to man a couple of aircraft carriers, and we say we are trying to win a world for Christ. Where, I ask you, do we get the courage to stand up in church across this nation on Sunday morning and sing, 'Like a mighty army moves the church of God....?'"

—Clay Cooper, president of Vision, Inc.

"We Christians 'talk' a good fight but too many of us have settled for co-existence with paganism. The future of the world is going to be decided either the totalitarian or the Gospel way. We hope it can be settled without a physical war, but it certainly cannot be won without a spiritual war."—Dr. Samuel Shoemaker, Calvary Episcopal, Pittsburgh.

## Protest on Colombia

Weary of Colombian persecution of Protestant minorities, the National Association of Evangelicals has urged Secretary of State Dulles to withhold recognition of the new regime there until the following conditions are met:

- ▶Reopening of "mission territories" with complete religious and educational freedom to U. S. citizens.
- ▶Freedom of press and radio to non-Roman Catholic religions.
- ▶Approval of licenses to import non-Catholic books to all religious bodies, including Protestants and the Bible Society.
- ▶Freedom to construct Protestant churches without hindrances after municipal approval of plans (49 such churches and chapels have been destroyed since 1947).
- ▶Residence privileges for Americans for religious and educational purposes.

## Racial Study

Less than five per cent of the Methodist ministers answering a questionnaire in an Indiana racial study favored a completely segregated local church pattern.

Nearly half the Methodist laymen answering a similar questionnaire said they would favor a segregated church.

Three-quarters of the ministers said they would willingly accept appointment to a racially mixed church. About 23 per cent of the 492 white laymen said they would accept the appointment of a pastor of another race.

## PEOPLE: WORDS AND EVENTS

**Close Trimming**—Grace before meals in public schools violates California constitutional provisions prohibiting the teaching of religion in schools, Fresno County Counsel Robert Wash ruled. He will leave it to school authorities for decisions in "borderline" cases. A borderline case is a familiar verse used by kindergarten children before milk and crackers: "Thank you for the world so sweet; Thank you for the food we eat; Thank you for the birds that sing; Thank you, God, for everything."

**Missionary Widows**—All royalty income from the book, *Through Gates of Splendor*, will be channeled directly into missionary projects by the five widows of the Ecuador martyres. Mrs. Elisabeth Elliot, one of the widows, is author of the book, but all five will share equally in royalties. Harper & Brothers will publish it on May 29.

**A Christian Mother**—Mrs. Annie Laura Hale, a 70-year-old housewife who married in a pioneer buggy, reared 14 children and sent nine of them to college, has been named the 1957 Texas Baptist Mother of the Year. A Sunday School teacher for the last 56 years, she said: "If you are a Christian mother, you can always depend on the Lord to help you when you need him and the going gets rough. I couldn't have made it without him."

**Meeting the Needs**—Energetic Tom Young of Turlock, Calif., a former pastor and church magazine editor, saw two needs: Christian families, who need some stimulus to family prayer and service; non-Christians, who need tactful introductions to the Gospel. He came up with a single answer: a unique monthly periodical, *Plus*, which Christian families mail in their name to the unchurched. Participating families agree to pray for those to whom they mail the pamphlets.

**Three Firsts**—Dr. Frank T. Wilson, dean of Howard University School of Religion, Washington, D. C., has been named education secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. He is the first Negro to be appointed to

the board's staff. . . . William R. Robinson of New York City, recently arrived in Africa to become president of the Seventh-day Adventist Uganda Mission. He is the first Negro sent by U. S. Adventists to an administrative post in the denomination's Southern African Division. . . . The Rev. Arthur F. Elmes has been elected president of the Washington (D. C.) Ministerial Union. He is the first Negro to head the group.

**We Can Help**—The voice of many leading American preachers are being heard today in small towns and villages—thanks to the efforts of an Oklahoma City couple. Five years ago Mr. and Mrs. Charles Hoeffle took up tape recording as a hobby. Now they head a non-profit enterprise known as *Spiritual Recordings Unlimited*, which has sent 250 miles of tape recorded sermons to every state and several foreign countries. They travel around the country recording addresses at conventions and other meetings. The Hoeffles recently were appointed official recorders of *International Christian Leadership*.

**Alarm in Moscow**—The Young Communist magazine has complained that many young people in the Murmansk region above the Arctic Circle are drifting away from communist moorings to become religious converts or juvenile delinquents. More alarm was expressed about converts than delinquents.

**Sunday Closing**—The United States Supreme Court has taken under advisement appeals challenging the constitutionality of Sunday closing laws in two states. One appeal seeks to overthrow a New Jersey ordinance banning the sale of new and used automobiles on Sunday. In another case, an Arkansas grocer asks the court to review a 1956 municipal law which prohibits grocery stores and meat markets from operating on Sunday.

**Digest**—Dr. J. D. Grey, past president of Southern Baptist Convention, observes 20th anniversary as pastor of New Orleans' First Baptist Church. . . . Total of 233 missionaries sent to 17 countries in 1956 by American Lutheran bodies.

CHRISTIANITY TODAY is a subscriber to Religious News Service, Evangelical

Press Service and Washington Religious Report Newsletter.



## A Man of God

Hundreds of pastors assembled in Chicago for a conference before the 100th annual session of the Southern Baptist Convention, May 29-June 1.

One of the challenging messages they heard was particularly timely, after a lot of recent national publicity about ministers suffering nervous breakdowns. The talk was given by *Dr. F. Townley Lord* of London, former president of the Baptist World Alliance.

His address follows, in part:

"The description of the Christian pastor as a 'man of God' is uplifting, heart-warming, challenging... and sometimes humiliating; for there can be few of us who do not realize how far short we fall of that great ideal. Once in my vestry in central London an actress came to discuss some personal problems. To my question, 'Why have you come to me?' she replied, 'But aren't you a man of God?'"

"It is good to be reminded of the dignity and solemn responsibility of our high calling. Emerson told some divinity students that the minister's function is 'to acquaint men at first-hand with deity.' George Herbert, once public orator in the University of Cambridge, defined a pastor as 'the deputy of Christ for the reducing of men to the obedience of God.'

"These are great ideals; yet when I want to learn what it means to be a man of God, I turn to the Bible, for it is the Word of God that gives us a great procession of men of God, spotlighting their call, adventures, trials, successes, failures. In this biblical portrait gallery, one thing stands out with crystal clarity: its men of God were subjected to strain and pressure, generally from without, sometimes from within. The way of obedience to God was not for them the 'primrose path of dalliance....'

"You will not fail to observe that the strains and stresses felt by the Bible's men of God were not unlike those we know and experience today.... How modern it all sounds! Working on unresponsive material, setting one's course against popular demands, fitting a message of divine love and grace to a world embroiled in rivalries and war, battling against disappointment and frustration, keeping a brave face when tragedy gnaws at the heart.

"There is one figure in the Bible who seems to have combined in his own experience most of the discouragements men can conceive—*Paul*, apostle to the Gentiles. I mention him not just to add to the list of the Bible heroes, but because I think he had found the secret of keeping calm under pressure. He had

critics by the score. They made fun of his appearance. They questioned his standing and authority. Sometimes he gives us an autobiographical passage, as when he writes (II Cor. 11:26-28) of being:

'In perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; beside those things that are without, that which cometh upon me daily, the care of all the churches.'

"Yet, in the same letter from which this quotation is taken, he can say twice in one chapter, 'I never lose heart.'

"That is the secret we want to know. Never to lose heart. Never to allow disappointment to cast a shadow of doubt on the great cause. Never to permit indignation to warp our judgment. Never to allow anything to obscure the one supreme fact that we are God's men, representing him to the world.

"Paul gives us his own secret (II Cor. 4:16-18):

'But though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.'

"His secret is two fold. Part of it is paradoxical. The man of God looks at something he can't see. He keeps his vision of timeless realities. The other part is inward—the renewal of inner life day by day. I have never known a Christian pastor who put this recipe to the test without finding that it is the door to serenity and patience in ministry.

"To keep our eyes turned towards the unseen, to know so much of the daily presence of the Lord Jesus in the heart—this is to discover the power of calmness under pressure."

## Literary Needs

"More trained personnel and greater emphasis on distribution are the most pressing needs in missionary literature work," *Kenneth N. Taylor*, director of Moody Institute's Literature Mission, said recently after completing a tour of Christian centers in the Near and Far East.

He added:

"The products of missionary publishers will have to be improved to meet the

competition of western magazines penetrating the Far East. To be effective, Christian literature must be printed on good paper, with attractive art, layout and color. Communists have been making remarkable inroads with attractive literature at very low prices...."

## Parochial Funds

"Unalterable opposition" to the use of public funds for the support of independent or parochial schools was voiced in a special committee report at the 169th General Assembly of the Presbyterian Church in the U. S. A. (Northern) at Omaha, Nebraska, May 16-22.

In opposing public support of parochial schools, the report denied that these institutions are part of "community education."

"Parochial schools, avowedly sectarian," the report said, "are not amenable to the control of the community from which they seek support. There is a widespread and aggressive movement that asserts that the parochial school is really a part of public education. This contention confuses the public and is contrary to the fact that parochial schools and public schools are created upon entirely different foundations."

The committee said that "confusion in the public mind can result in withdrawal of support from the public schools."

The report also condemned "the practice of virtual donations of public school buildings, under the guise of sales, to parochial school systems below legitimately assessed evaluation regardless of lack of public school population or majority registration in parochial schools."

Some 880 commissioners, lay and clerical, representing the denomination's 250 presbyteries, attended the Omaha convention.

## RC School View

*Archbishop William O. Brady* of St. Paul, Minn., has spelled out the conditions under which Roman Catholics may attend or participate in public school baccalaureate ceremonies.

Priests may not participate nor Catholics attend if the rites are held in non-Catholic churches. And it is not permissible to hold public school graduations and baccalaureates in Catholic churches.

If the baccalaureate observances are held in a public place, there is no reason why Catholic clergy should not appear and speak, the archbishop said.

He traced the origin of baccalaureate observances to universities in Europe where "practically all education was religious and Catholic.... It is interestingly strange that now, when public education

is more or less officially denuded of religion, how popular baccalaureate sermons remain. . . . Where baccalaureate day is no longer a religious occasion, but really a social event, it may be accepted and shared by all, even if it has no current meaning. But a difficulty will always appear in our pluralistic society as soon as our public schools attempt to crown the final days of the secular academic year with a religious sugar coating. . . ."

### Christian Unity

Observers predict that the Third Assembly of the Lutheran World Federation in Minneapolis, Minn., August 15-25, will be one of the most significant religious meetings held on American soil in decades.

The Federation represents an estimated 50 million Lutherans from 29 countries.

Dr. Carl E. Lund-Quist, executive secretary of the LWF, said the Assembly hoped to make a major contribution to theological discussion on the question of Christian unity.

He said the question of unity will be considered with regard to the relation of the Lutheran churches to each other as well as to the possibility of church fellowship between Lutherans and others, particularly those in the World Council of Churches.

Dr. Hanns Lilje, Bishop of Hannover, Germany, Federation president, will preside at all formal sessions and will present the keynote address. Speakers on the program include Dr. Rajah B. Manikam, Bishop of Tranquebar, India; Dr. Otto Dibelius, Bishop of the Church of Berlin-Brandenburg and president of the Evangelical Church in Germany and Dr. Lajos Ordass, Bishop of the Lutheran Church in Hungary.

### Redpath On Trip

The Rev. Alan Redpath, pastor of Moody Church, Chicago, will be away from his pulpit until August 29.

He will be a principal speaker at both the Irish and English Keswick. Also, he will visit in Austria before returning.

Mr. Redpath is chairman of the Mid-America Keswick to be held in Chicago October 12-19.

### FCC Rejects Protest

The Federal Communications Commission has rejected a protest by Dr. J. Richard Sneed, First Methodist Church, Los Angeles, against the action of Radio Station KFAC in dropping the church's 34-year-old religious broadcast.

The Commission said it had been informed by KFAC that the station was

consulting with the Church Federation of Los Angeles to find a different religious program to replace the Methodist service.

Accordingly, the FCC said it found no grounds for ordering a public hearing.

Dr. Sneed said he had been told by the station that "we are gradually eliminating all religious programs and replacing them with musical programs."

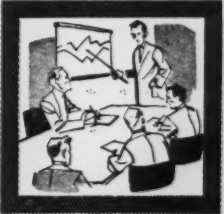
(A number of churches have received broadcast termination notices since the Broadcasting and Film Commission of the National Council of Churches adopted an advisory policy against the sale of time for religious programs, but practically all such churches were members of denominations not affiliated with the Council — (CHRISTIANITY TODAY, April 1, issue). First Methodist in Los Angeles is affiliated with the NCC.

In a five-page letter to the Los An-


geles clergymen, the FCC cited provisions of the Federal Communications Act and decisions of the Federal courts which limit its power to control the specific programming of a radio station. (Radio and television stations, in applying to the Commission for licenses, state the percentage of time that will be devoted to religious programs. KFAC, in its application for a three-year license renewal in 1956, informed the FCC that 1.9 per cent of its broadcast time was devoted to religious services.)

Meanwhile, in another broadcast development, Radio Station WGY in Schenectady, N. Y., said it was dropping paid religious broadcasts because it had an "imbalance of fundamentalist Protestant theology" in its religious programming. The station is owned by the General Electric Company.


The station said it would continue to



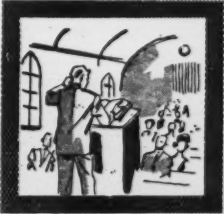
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provide free time for an "adequate, representative schedule of religious broadcasts." *Merl Galusha*, WGY manager, said the station had declined to renew a contract for *Billy Graham's* "Hour of Decision."

Other programs that will no longer be carried on a paid basis after present contracts expire, he said, are "Word of Life," "Bible Study Hour," "The Lutheran Hour" and "Voice of Prophecy."

It is "quite likely," according to the manager, that some programs previously carried on a paid basis will be included in the free-time schedule.

## EUROPE

### Fervor in Norway

Norway hasn't seen anything since the 1930's to match the religious revivals now under way.

The harvest in the Hoyland Church, Jaeren, (western Norway) has been going on for more than six months. People from surrounding towns and far-off countrysides are attending the meetings. From 14 to 80, they are finding Christ.

Another big movement has been surging through the valley of Audnedal in the southern part of the country, led by a young lay preacher, *John Olav Larsen* and assisted by local ministers of the Lutheran State Church.

Larsen also preached to overflow crowds in the largest halls of Oslo. —T. B.

### 'Air Raid' Church

A church 50 feet below ground is being planned for the rapidly growing Swedish industrial city of Vasteras.

The project is designed to meet two major needs of the city—an A-bomb shelter and a new church. Vasteras, with 70,000 inhabitants, has only one state church, its 700-year-old cathedral.

According to plans, only the belfry will project above ground. The church, which will seat 500, will be reached by stairs and elevators.

### Barth Hits Tests

*Dr. Karl Barth*, famed Swiss Protestant theologian, has called upon people in leading public positions to "take matters into their own hands" regarding atomic and hydrogen tests.

He urged them to "appeal to mankind and not be satisfied with political appeasing assurances."

*Dr. Barth* said these leaders "must use

all possible means to make their governments and press understand they wish neither to exterminate nor be exterminated—neither in defense of the 'free world' nor in defense of socialism.

"They should cry 'Stop,' to pierce the eardrums of men with responsibility in the West and East; to halt preparations for war with weapons making it from the outset senseless for all taking part; halt experiments which clearly imperil us already in peacetime.

"People in the West and East must oppose the current lunacy."

The theologian said the matter was not one of principles, ideological systems or considerations of power but "of life."

"Mankind must help settle the matter before it is too late," he said.

### New Russian Bishop

Archimandrite *Anthony Bartochevitch*, formerly of Brussels, Belgium, was installed recently as Russian Orthodox Bishop of Geneva and Switzerland.

He was elected to replace his brother, Bishop *Leonty*, who died last summer at the age of 42.

Bishop *Anthony*, whose family comes from Yugoslavia, is affiliated with the Russian Orthodox Church Outside Russia which does not recognize the authority of the Moscow Patriarchate.

## MIDDLE EAST

### 'Act of Injustice'

"Israel is founded on an act of injustice and nothing good can ever come of it," an official of the Lutheran World Federation asserted in Copenhagen.

*Axel Christensen* made the statement as he left Denmark to become senior representative in the Middle East of the LWF's Department of World Service. He will direct the organization's large relief program in Jordan, Syria and Egypt.

"The Arabs have been living in Israel for a thousand years, just as we have been living in Denmark," he said. "What should we say if some foreign country suddenly turned up and declared that it was their country?"

*Mr. Christensen* said he sympathized with the one million Arab refugees from Palestine who, he said, will not forego their right to return and to obtain damages.

He warned against letting oneself be "blinded" by sympathy for the Jewish people, a sympathy which he said he shared because of all they have suffered.

"I am not anti-Semitic," he added. "I admire the Jewish nation, but I am op-

posed to the State of Israel because it is founded on injustice. This is also the opinion of many Jews, but we do not hear much about it here at home."

## AFRICA

### Ambassador for Christ

*Dr. Joseph Simonson*, who recently completed a four-year term of service as U. S. Ambassador to Ethiopia, was given an unusual tribute before his departure by Protestant evangelical missions in the country.

*James Luckman* of the Baptist Mission expressed the conviction of all:

"Mr. Ambassador, it has been a great joy to have you in our midst as fellow members of heaven's diplomatic corps. And we as missionaries have now no excuse for failing to understand Paul's words to the Corinthians, 'We are ambassadors for Christ.' You, sir, have shown us by your example the meaning of a good ambassador."

*Dr. Simonson's* response revealed his humility and the truth that he was, indeed, a "fellow member."

He said:

"I have often thought of this passage also, and as I have told you before, Mrs. Simonson and I have come out here with a sense of vocation. Most of you serve full-time as missionary teachers, nurses, translators, pastors, etc., and there will always be great need for such dedication of the entire life in Christian service; others of us believe that we can make our service in other fields just as directly unto our Lord and Master. After all, perhaps we should not divide our lives into the religious and the secular, but rather consider the fact that either Christ has all of us or he has none of us."

### Kanpur Campaign

Over 900 persons made decisions for Christ recently during evangelistic services in the industrial city of Kanpur, under sponsorship of the Evangelical Fellowship of India.

*Dr. Akbar Haqq*, who observed campaigns conducted by *Billy Graham* in the United States, preached to increasing crowds of 800 to 2,500.

Sixty-three per cent were first-time decisions for Christ.

The EFI aided churches in arranging the services. Preparatory meetings were held in all parts of the city. Counsellors were trained under the direction of *Dr. Everett L. Cattell*, EFI secretary.

Small prayer and fellowship cells are being formed by pastors engaged in follow-up work.



## BOOK OF THE MONTH

(Continued from page 27) Moreover, if this coming again was imminent, why work any longer? Why toil for the things that were soon to perish?

## OBJECTIVES AND CONTENT

Hence, Paul now writes I Thessalonians, having in mind the following objectives:

- To meet head-on the whispering campaign with reference to his motives
- To express his joy and gratitude for the good news Timothy had brought
- To shed further light on the question touching those who had fallen asleep and on the related question of the manner of Christ's return
- To give exactly such directions as were needed by those who had so recently been brought into the kingdom of light.

In harmony with this four-point purpose Paul writes to the Thessalonians as follows:

- Reminding them, in connection with his *thanksgiving* for them, how the gospel had come to Thessalonica, as a genuine work of God and not as a product of human deception (chapters 1 and 2)
- Informing them how he *rejoices* over Timothy's report of their continued spiritual progress even in the midst of persecution (chapter 3)
- Instructing them how Christ will come again, namely, with *impartiality* toward all believers, so that survivors will have no advantage over those who have fallen asleep, and with *suddenness*, so that people will be taken by surprise (4:13-5:11); and accordingly
- Exhorting them how they should conduct themselves, living sanctified lives with respect to all classes at all times (4:1-12 and 5:12-28).

## SPECIAL POINTS

How gloriously the heart of God in Christ is revealed here: "Are you worrying about the dear ones who have *fallen asleep* [what a wonderful phrase!] in Jesus?" Paul seems to say. Well, God loves them. Hence, when he causes his beloved Son to return upon clouds of glory, these "*dead in Christ will rise first*," and "*then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.*" Wherefore comfort one another with these words" (I Thess. 4:16, 17).

Just what further light does the epistle shed on the subject of the Rapture? Is it possible, after all, that Christ's coming "with the saints" and his coming "for

the saints" are two phases of the same Second Coming? And speaking about the eagerly awaited return of our Lord, how should one interpret that mysterious passage in which the apostle expresses the wish that with a view to that day "spirit, soul and body" may be preserved entire (I Thess. 5:23)? Was Paul a trichotomist? In my *Commentary* I have devoted several pages to the problem of I Thessalonians 5:23 (pp. 141, 146-150).

## LITERATURE

I shall try to be very selective in mentioning works on Thessalonians. The older "sets" of New Testament commentaries are too well known, I trust, to need mentioning. Of the more recent works that strive to do justice to the Greek text two have long been considered outstanding: James E. Frame, *A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians* (New York, 1912) one of the best in *The International Critical Commentary* series, and George Milligan, *St. Paul's Epistles*

to the Thessalonians (London, 1908). Worthwhile information may also be gathered from the work I consider one of the best in *The Interpreter's Bible*, namely, John W. Bailey and James W. Clarke, *The First and Second Epistles to the Thessalonians* (New York, 1952, Vol. XI).

Other more or less important twentieth century titles are: Martin Dibelius *Die Briefe des Apostels Paulus* (in *Handbuch zum Neuen Testament*, Tübingen, 1913); George G. Findlay, ed., *The Epistles of Paul the Apostle to the Thessalonians* (in Cambridge Greek Testament) (Cambridge, 1904); James Moffatt, *The First and Second Epistles of Paul to the Thessalonians* (in *Expositors' Greek Testament*) (London, 1910) William Neil, *The Epistle of Paul to the Thessalonians* (in Moffatt New Testament Commentary) (New York, 1950) and G. Wohlenberg, *Der erste und zweite Thessalonicherbriefe* (in *Kommentar zum Neuen Testament*) (Leipzig, 1909).

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## Books in Review

### VITAL TRUTH

*Redemption—Accomplished and Applied* by John Murray. Eerdmans, Grand Rapids, 1955. \$3.00.

Central in Christian faith and experience is the doctrine of the atonement. Professor Murray of Westminster Theological Seminary has provided us with a fresh and vigorous study of this vital truth. The title of the book indicates the contents. Murray first deals with the accomplishment of redemption in terms of its necessity, its nature, its perfection and its extent. The death of Christ is seen as necessary to accomplish man's salvation but not to win God's love. Indeed, it is God's very love which is the cause or source of the atonement. But unless the death of Christ was a necessity, it is hard to see how the cross is a supreme exhibition of love. The nature of the atonement is found in sacrifice, propitiation, reconciliation and redemption. Atonement was made, in Murray's view, only for the elect. He argues vigorously that unlimited atonement leads to universalism.

Redemption, once secured by Christ, must be applied to men. In the second half of the book, Murray expounds the biblical teaching on Effectual Calling, Regeneration, Faith and Repentance, Justification, Adoption, Sanctification, Perseverance, Union with Christ and Glorification. An introductory chapter to this section discusses the order of application of the various aspects of applied redemption; and Murray argues that regeneration must precede faith and produce it. "Faith is a whole-souled act of loving trust and self-commitment. Of that we are incapable until renewed by the Holy Spirit" (p. 103). "Without regeneration it is morally and spiritually impossible for a person to believe in Christ, but when a person is regenerated it is morally and spiritually impossible for that person not to believe" (p. 133).

Any book is of value not so much for the positions it sustains as for the vigor with which the material is presented. A book which does not challenge and stimulate is of little value, whatever its view point. Professor Murray has given us an excellent book which no thoughtful reader will lay down unmoved. The positions taken are exegetically grounded and frequently interact with important optional interpretations. The book is attractively bound and includes a helpful text and subject index.

GEORGE ELDON LADD

### DEITY AND HUMANITY

*God Became Man* by Alan M. Stibbs. Tyndale Press, London. 1s. 6d.

The person and work of the Lord Jesus Christ are rightly described by Mr. Stibbs as "the distinctive truth of Christianity." It is this—if there were nothing else—that justifies the careful and thoughtful considerations which the author offers in this little monograph. Because so much recent thinking about the person of our Lord has been determined, not by Scripture but by scientific theory and philosophic speculation, Mr. Stibbs devotes a separate chapter to each of these alternative ways of approach. In a chapter on "Christian Truth and the Scientific Method" he deals with the insufficiency of "kenotic" theories and shows that the reasonable man is compelled to accept by faith the truths that are inherent in the Biblical view of the Person of Christ.

In a similar chapter on "Some Philosophical Speculations" the author discusses Anglo-Catholic views such as those represented by E. L. Mascall and L. S. Thornton who "have interpreted the incarnation in terms of human elevation and fulfilment." Mr. Stibbs points out that these views are based upon unscriptural assumptions as to the purpose of the incarnation, for the Bible indicates that "what man needs is moral redemption, not metaphysical completion." The author exposes "the evolutionary and optimistic humanistic ideas which underlie some of these suggestions."

Against the above speculative notions Mr. Stibbs sets out the biblical data in a lucid manner. He draws attention to the evidence both for the full deity of Jesus and for his true humanity and emphasizes the fact that Jesus was born not for the purpose of realizing the metaphysical completion of man but to die for man's redemption.

The fellowship of Christ's sufferings which a Christian may know is nevertheless not "redemptive" in itself but is part of the cost of testimony which he in some small degree shares with his Lord.

ERNEST F. KEVAN

### EVANGELICAL MOVEMENT

*Cooperation without Compromise*, by James DeForest Murch, Eerdmans, Grand Rapids. \$3.50.

Any movement which claims the interest and devoted service of great numbers of evangelicals is worthy of careful study. In its fifteen years of existence, the Na-



tional Association of Evangelicals has established itself as such a movement, and the history of its growth and development is bound to be of deep interest to all who are concerned about the religious currents of our day.

Dr. Murch, well qualified by his gifts and by his close association with the N.A.E., has written its story, and an interesting one it is. He begins by presenting the theological and ecclesiastical context in which the new movement was born. Briefly, but clearly, he portrays the rise of theological liberalism, the inroads of apostasy in the great denominations, the failure of the old Evangelical Alliance to claim the support of American conservatives and the shortcomings which rendered the Federal Council incapable of representing the evangelical movement.

The author traces, with careful documentation, the rise and growth of the N.A.E. and its early expansion into new fields of service on behalf of the evangelical cause. He presents the work of the organization in such realms as radio and television, missions, Sunday School work, social action and international cooperation. He closes the book with a moving appeal for fresh advances in the realm of cooperative activity among evangelicals, sounding a high spiritual note for the days ahead.

It is neither unkind nor unfair to say that Dr. Murch's work sometimes lacks the objective quality which characterizes the best historical writing. It may well be that we are still too close to the beginnings of this important movement to form a fully objective evaluation of it. Besides, the author's own enthusiasm for the work to which he is devoting his life and service probably makes impossible a full-orbed view of it. His writing sometimes seem more like a promotional release than a history. This tendency is manifested in his use of superlatives, in his passing over lightly some of the serious differences of opinions which have existed at times within the organization and in the omission of any adequate mention of the defection from it of some individuals and groups. Dr. Murch has every right to his enthusiasm for this work and is to be commended for it, but the reader may well feel on occasion that this factor has colored the presentation of his story, and that the full story of the evangelical movement in our times remains to be written.

HORACE L. FENTON

#### WEALTH OF MATERIAL

*The Story of Stewardship*, by George A. Salstrand, Baker, Grand Rapids, 1956. \$3.50.

Mr. Salstrand states in his introduction:

The purpose of this treatise is to trace the record of stewardship from colonial times to our present day, seeking to determine in so far as possible the origin, growth and development of the stewardship movement.

To achieve his goal he received the cooperation of many denominations and several stewardship organizations in our country. This is a book containing a wealth of material gathered from numerous sources including many charts and statistics. To add to its value he includes a large bibliography of both original sources and secondary works. He shows how stewardship has been an American contribution to theological thinking since the separation of church and state made it necessary for individuals to support the church. As the church has awakened to its missionary responsibility, the financial needs have grown so that stewardship and missions have gone hand in hand.

It is amazing to observe what some churches and denominations have accomplished that have stressed tithing and courageously preached and taught the matter of biblical stewardship. One gets the feeling that the success of stewardship lies not primarily in clever schemes and techniques but in emphasizing the biblical truth that what a man possesses is the Lord's.

Dr. Salstrand, who was instructor in Evangelism and New Testament at Tennessee Temple Schools in Chattanooga, Tennessee, is also the author of *The Tithe, the Minimum Standard of Christian Giving* and *How to Preach from the Gospel of John*. *The Story of Stewardship* contains 153 pages and is a powerful message to open the eyes of many of us as to what can and should be done to be faithful stewards and thus hear at our Lord's return, "Well done, thou good and faithful servant."

GORDON L. VAN OOSTENBURG

#### FRESH MEANING

*The Book of Revelation* by J. B. Phillips. Macmillan, New York. \$2.00.

For those already familiar with J. B. Phillips' translations of the New Testament (and who, among those sufficiently interested in books to be reading this review, is not?), the task of the reviewer of a volume such as this is more to announce than to describe. Sufficient unto the task is the bare assertion that with this volume Phillips completes the New Testament.

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The account is too factual to lend itself well to the sort of interpretative writing for which the author is justly famous. On the other hand, by the use of tenses and idioms, it has been possible for him to convey meaning where before there was obscurity. Occasionally this is very refreshing. Occasionally it makes one pause.

For instance, in chapter 4, Phillips uses a continuous present tense to convey a dramatic impression of never-ending worship which is quite effective. But he translates the familiar "He that hath an ear . . ." by "Let the listener hear . . ." which, to this reviewer, weakens the suggested selectivity implied by the phrase. A similar weakness of idiom occurs elsewhere as, for instance, in the next-to-last verse in the book where "He which testifieth these things . . ." becomes "He who is witness to all this. . ."

G. AIKEN TAYLOR

### LIGHT ON THE SCROLLS

*Second Thoughts on the Dead Sea Scrolls* by F. F. Bruce. Paternoster Press, London, 1956. 10s. 6d.

*The Teacher of Righteousness in the Qumran Text* by F. F. Bruce. Tynedale Press, London, 1957 2s.

Discriminating readers will distinguish between the reliable and the sensational books on the Scrolls. All books on the subject at present must contain considerable speculation, but in several cases hypothesis has been presented virtually as fact.

Professor Bruce's book and his monograph are reliable treatments, and the reader is clearly shown the boundary between fact and conclusion. The book tells the story of the discovery of the Scrolls, their dating and the type of community from which they emanated. A chapter setting forth their bearing on the O.T. text is followed by a discussion of how the Qumran commentators treated the Messianic hope. Prof. Bruce points out that whereas Qumran looked for what we might call both a sacred and a secular Messiah, the N.T. finds all the O.T. prophecies fulfilled in the one person of Jesus Christ.

Who is the Teacher of Righteousness who is so greatly venerated by the community? Prof. Bruce holds that at present the evidence is insufficient to identify him with any known character of history, but he inclines tentatively to the view that the Wicked Priest, who persecuted him, is Alexander Jannaeus.

In estimating the relationship of the Qumran community to primitive Christianity, it is unlikely that the Teacher was himself regarded as the Messiah, nor was there any saving efficacy in his death.

Certain ideas are obviously common to any religion that is grounded on the O.T., and these must not be treated as though Christ and his disciples drew their teaching from Qumran. Yet the Scrolls have shown some interesting points of contact between the vocabularies of Qumran and St. John's Gospel, indicating that some features that were formerly traced to Greek sources are likely to have been already current coin in Palestine in the time of Christ.

J. STAFFORD WRIGHT

### CALVIN REVIVAL

*American Calvinism, a Survey* edited by Jacob T. Hoogstra. Baker, Grand Rapids. \$2.50.

About twenty years ago Georgia Harkness wrote, "Calvin's theology is in eclipse. Nobody now accepts his strange ideas." After reading this survey of contemporary American Calvinism, one is not likely to accept Georgia Harkness' judgment for 1957. The spirit of the times has changed. There is a great new interest in Calvin among students in the Southern Presbyterian Church. The same is true in the Reformed Church of America and in some seminaries of the Presbyterian Church. New translations of *The Institutes* have appeared in Hungarian, German and French; new printings have appeared in English also.

These and other facts are included in this unusual volume which embodies the talks given at the Calvinistic Conference held in Grand Rapids, Michigan, on June 20, 21, 1956. The Conference was sponsored by the American Branch of the International Association of Reformed Faith and Action. Speakers included John H. Gerstner (Pittsburgh-Xenia), Paul Woolley (Westminster), Donald F. Tweedie (Gordon), J. Moody McDill (Pastor, Southern Presbyterian), Jerome DeJong (Pastor, Reformed Church of America), Jacob T. Hoogstra (Pastor, Christian Reformed Church), Cornelius Jaarsma (Calvin) and M. Eugene Oosterhaven (Western, Holland, Michigan).

The two papers by Gerstner and Woolley are well worth the price of the entire book. Prof. Gerstner sketches the history of Calvinism in the United States, especially in New England, before 1900. This is his field. Not only does he know the dominant characters but he knows their theology. He has the knack of painting with broad strokes the sweeping movements and then filling the canvas with details. Prof. Woolley takes up the picture with Darbyism and traces the social and doctrinal difficulties of the Northern Presbyterians to the present day expanding interest of the Reformed churches in Christian education and evangelism.

There follow ecclesiastical surveys of the various regions of our country. These are well done and form a basis for the growing optimism of Calvinists. It is regrettable that a survey of the North-Eastern region was not given. Many would like to know what theological direction Harvard is taking in 1957.

The inclusion of the discussion which followed each paper gives the reader the feeling he is listening in on a Calvinistic "bull-session"!

The collaborators on this book represent a broad front of Calvinism, as evidenced by their attempts to define it. Their talks cover American Calvinism in a comprehensive sweep.

FRANK LAWRENCE

### THEMATIC INTERPRETATION

*Philippians, The Gospel at Work* by Merrill C. Tenney. Eerdmans, Grand Rapids. 1956.

Immediately upon seeing a new book on Philippians, two questions come to my mind. (1) How has the author treated the *Kenosis* passage, and (2) how are the key words translated and applied? Satisfaction for both questions is to be found in *The Gospel at Work*. This is an "in between" book. It is not a comprehensive commentary of the Epistle to the Philippians, but neither is it a "thin" book in the sense of lack of scholarship or purpose. It is small, but it is filled with good things.

While completely "fair" with the text, a contemporary note is maintained throughout by the illustrations and applications utilized. Historical unity is maintained by frequent reference to Paul's experiences in Philippi and also to his knowledge of the needs of that church.

The author has chosen thematic interpretation as his literary method; a natural method derived from the fact that the chapters of his book were originally lectures given in the spring of 1955 at Goshen College, Goshen, Indiana. The theme is built around the nine appearances of the word "gospel" in the Philippians.

Five divisions; i. e. "Beginning", "Fellowship", "Pattern", "Experience" and "Effects" are then developed. In interpretation, the author seems to be motivated by a desire to help rather than to dogmatize, and where necessary he will use variants of a text to make the meaning clear, including personal translation.

Each section of Philippians receives approximately equal treatment, including an analysis of Paul's autobiography in chapter three. The "humiliation and exaltation" passage is treated briefly but adequately. The reader can be satisfied with what is there. In many instances, sub-ordinating by the paragraph and italics method

makes the points more readily available.

As I read, I kept waiting for something to be said about the peculiar political status of the city of Philippi in the Roman system. This appeared in the last chapter; I could wish that there had been more.

ROBERT WINSTON ROSS

### COMING GREAT CHURCH

(Continued from page 18) headship of Christ will not be easily relinquished.

On the basis of the views expressed by John Knox, the evangelical becomes apprehensive lest tradition share the authority of the Scriptures. Traditions of men cannot be allowed to supplement the Scriptures as a rule of faith and practice. The Catholic movement of the second century must be judged by Scripture. If the practice of the second-century church becomes normative, what about the church of the third, fourth, fifth and ensuing centuries? Giving weight to human tradition leads toward Rome.

The nature of the church looms large in the thought of the evangelical, and he has serious misgivings about the emphasis on the "institutional" character of the church. E. A. Litton (Anglican) wrote long ago, "Every theory of the Church, whether it profess to be Ro-

manist or not, which teaches that its true being lies in its visible characteristics, adopts instinctively the Romish notes and rejects the Protestant" (The Church of Christ, p. 174). Edward Schweizer, writing in *Theology Today*, (January, 1957), says, "The Church is also most certainly not an 'institution' in the Roman Catholic sense, to which Christ has delegated certain of his tasks to a hierarchy of office holders who dispense his grace."

Many evangelicals within historic denominations have not given up the Protestant position on the nature of the church. They do not feel that deeper unity will be achieved by an "inclusive and centrally administered organization." They cling to the conception of the church taught by Christ and the Apostles.

We concur with Knox when he concludes that the coming great church "will not be the consequence of our shrewd planning, of our cautious concessions and careful compromises. It will be God's building. . . ." (p. 153). Indeed, the evangelical rejoices in Christ's statement, "I will build my church" (Matt. 16:18); and he knows that this church is built upon the apostles and prophets, Christ himself being the chief cornerstone. J. MARCELLUS KIRK

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## REVIEW OF

## Current Religious Thought

IN 1956 A BOOK was published by the well-known dogmatician, Professor T. F. Torrance of the University of Edinburgh, with the title *Kingdom and Church: A Study in the Theology of the Reformation*. It appears to be a study of the eschatology of the Reformers: Luther, Bucer and Calvin. It can be called an important study which will interest all who are involved in the vigorous discussion on "the last things" in our time.

The problem of these last things has more than ever before regained its place in the theological discussion, a fact which is not difficult to understand, because there is no reason in the modern world to accept anymore the optimistic, evolutionistic view of many in the nineteenth century, that in the development of human, social and moral powers there would be a glorious future for the world. In the theology of our time we read again more about sin and corruption, about strange powers and destructive elements in the world and in the human soul and in catastrophic times the last things came more and more to the fore, not as a result of human forces but as the future of God in the coming of his kingdom.

Of course, this does not mean a self-evident renewal of the biblical message of the future. Everybody knows that in our time also the problem of the de-

mythologizing of the New Testament arose, in which also the last things were included: the second coming of Christ belongs according to Bultmann to the mythological elements of the New Testament. And in Holland appeared a study from the side of a non-Christian thinker in which he tried to analyse modern thinking—also theology—as thinking without expectation of a real future. There was a tremendous one-sidedness in his book, but the question is important, whether there is in the changing of the times a real hope for the future.

¶ It is interesting to see, in the book by Torrance, that there was a real eschatology in the time of the Reformation. In a time when the reality of church-life was taking all the time of the Reformers, there was simultaneously an outlook. Apparently there was no competition between being interested in the problems of the day and the expectation of the future.

Often in history we face such a competition: interest in the problems of the day or expectation of the future. But there is according to the Scriptures an inner connection. When Paul is writing on the real problems of the Church, he can do that in an epistle, in which he is preaching the future: his first epistle to the Corinthians. There is no competition, but the outlook for the future influences immediately the real problems of the Church. Exactly because of the coming of Christ there is an actual message for the Church and for every believer in the daily practice of Christian life.

That is what we see also in the eschatology of the Reformers. Their expectation of the future was not a threatening of their work in this world but the strengthening of their activity.

¶ Now Torrance makes a remarkable distinction. He characterizes the eschatology of Luther as the eschatology of faith, that of Bucer as the eschatology of love, and the eschatology of Calvin as the eschatology of hope. In the light of 1 Corinthians 13 (faith, hope, charity) the division seems rather constructive and Torrance himself acknowledges that there was much in common in their eschatology, because their eschatological thinking was connected with faith, love and hope.

Nevertheless it will be good to notice the question which arises from the expectation of the Reformers in their time,

which was in their conception an apocalyptic time. They were under the impression of the power of the antichrist, which they saw in the persecutions of the Roman Catholic Church and especially II Thessalonians 2-4 had their attention: "that he as God sitteth in the temple of God." Even a Lutheran confession took up the identification of pope and antichrist and everybody understands that this identification influenced their eschatological thinking. Now there is a remarkable change, as far as this identification is concerned, in the following centuries and already Calvin identified the Roman Catholic Church more with the kingdom of the antichrist than with the personal pope.

But what interests us now is their being interested in the work of the Church (i. e., the unity of the church) and their eschatological outlook. That will always be the question for the Church of Jesus Christ, whether she is not only talking about today or about the future, whether she knows of the task today in the light of the future. The Reformers were occupied all the hours of the day but their eschatology was not a small closing chapter of their dogmatics but the stimulating factor in their difficult life. And when Sadolet reminds Calvin of the glorious future of Christ and asks him what he will have to say to the Lord when he is coming on the clouds of heaven (Sadolet was Roman Catholic), Calvin answers with the perspicuous message of Scripture on the task of the Church.

¶ Love, faith and charity. . . . Only when the church lives in the richness of all three and never forgets that the greatest of these is charity, she will be able to live in the expectation of the future. Our century is called the century of eschatological thinking. Is the analysis right? The answer is not easy. There is a rethinking of the New Testament problems of the future, but there is also a criticizing of the New Testament message. There is a temptation of secularized eschatology again, although not in the same sense as in the optimistic 19th century. But there is another possibility: the possibility of pessimism. Optimistic eschatology expects a future from the human nature and now there is the danger that pessimism threatens every expectation and leaves the world without the responsibility which is included in the trustful message of the second coming of Christ.

More and more it becomes evident, that there is only one resistance: faith, hope, charity, these three.

G. C. BERKOUWER

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